

Volume LXXXIV

Number 25

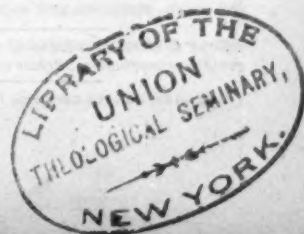
# THE CONGREGATIONALIST

Boston Thursday 22 June 1899



TIMOTHY DWIGHT, D. D., LL. D.  
President of Yale University

*EDUCATION* is not mere learning, or the acquisition of knowledge—the acquisition of a treasure to be laid up in the mind, and to remain there without living energy. Education is the cultivation and development of thinking power, and a man who has not secured for himself this has so far wasted the years of his education.—FROM THOUGHTS OF AND FOR THE INNER LIFE, A VOLUME OF SERMONS BY PRESIDENT DWIGHT, JUST PUBLISHED.



## Education

The trustees of the University of California have offered the presidency to Prof. Benjamin Ide Wheeler of Cornell University.

A graduate of Bombay University, Mr. R. P. Paranjpye, divides the senior wrangler honor in mathematics at Cambridge University this year.

Vassar College is to have a new chapel and an infirmary—the gifts of alumnae. Handsome sums to establish new scholarships also have just been received.

Rev. George S. Burroughs has resigned the presidency of Wabash College, Indiana, and has accepted the chair of Old Testament literature and language at Oberlin.

The oldest graduate of Williams College is Joseph L. Partridge, class of 1824. He is still an active member and a deacon of the Church of the Pilgrims (Dr. Storrs's) Brooklyn.

Eells Academy, Colville, Wn., has the promise of \$2,000 for buildings on condition that the citizens of Colville add \$1,000 in land and money. This is being done, and the grounds will be enlarged for the new building.

The College of the City of Tacoma was publicly recognized by the inauguration of the president, Rev. A. P. Powelson, June 16. Steady canvassing and ready responses have accumulated subscriptions and donations amounting to nearly \$5,000.

Samuel Ross Winans, professor of Greek and instructor in Sanscrit, has been elected successor of the late Dr. James O. Murray as dean of Princeton University. Prof. Bliss Perry succeeds Professor Murray as professor of belles-lettres and the English language.

Last Sunday was a day of days for baccalaureate sermons, and Congregational ministers did their full share. Dr. Henry Hopkins of Kansas City preached at Williams College, Dr. Cyrus Richardson of Nashua, N. H., at Abbot Academy, Andover, Rev. C. O. Day at Phillips Academy, Prof. M. W. Jacobus of Hartford at Mt. Holyoke College and Dr. C. L. Morgan of Jamaica Plain to the graduating class of the West Roxbury High School.

At the Commencement exercises of Wheaton Seminary it was announced that a gift of \$60,000 in United States bonds had just been made to the endowment fund, the name of the donor not revealed. This gift was entirely unexpected and created great enthusiasm among the friends of the school. A movement is on foot to raise \$15,000 for a new gymnasium and the physical training department. Dean Hodges of Cambridge gave the Commencement address, and Rev. DeWitt S. Clark, D. D., of Salem was elected a member of the board of trustees.

Secretary of Agriculture Wilson, by far the ablest and most enterprising man to hold this important post since it was created, has just worked out a scheme which meets with the approval of heads of agricultural colleges and the Civil Service Commission, by which graduates of college receiving benefits from land grants and money from the United States shall be enabled to pass examinations, and if successful obtain places in the Department of Agriculture at Washington, and there do post-graduate work with the apparatus and under the direction of experts furnished by the Government.

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

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**DELIGHTFUL TOUR TO YELLOWSTONE PARK.**—The date of departure from Boston of the next party for the Yellowstone National Park, under the guidance of Messrs. Raymond & Whitcomb, is Thursday, July 6. The journey outward from Buffalo to Duluth is to be made by steamer through the Great Lakes, and a full week will be given to the wonders of the National Park. Full particulars of this superb trip are given in a circular, which will be sent without cost to any address by Raymond & Whitcomb, 298 Washington Street, opposite School Street.

**A ROOM IN WILLOW.**—In another column we show an engraving of one of the many new and ingenious creations in willow which have been on exhibition for the last fortnight at the warerooms of the Paine Furniture Company on Canal Street. The piece in question is practically a small room with three sides finished in willow. There are two great cozy corners, with a lunch table and book shelf and every convenience for summer comfort. We show a small picture of this compartment piece, but no picture can adequately portray its great comfort. There is a luxury about willow furniture which is found in no other kind.

**ARE YOU GOING ANYWHERE?**—This question, as applied to the matter of summer vacation, is almost superfluous. Everybody, of course, is going somewhere this summer, if it is but a few miles away from the city and only for a day or two. Some have decided just where they are going, but the great majority of prospective tourists are undergoing the mental tribulation of endeavoring to select from a multitude of untried places that which is probably the best suited to their taste and their leisure. Nearly all who read this will take their annual summer trip somewhere within the vast vacation region reached by the Boston & Maine Railroad system. To those among them who are included in the undecided class above referred to a pertinent suggestion is hereby given: Send 2 cents in stamps to the Passenger Department, Boston & Maine Railroad, Boston, Mass., for the 1899 issue of Summer Resorts and Tours, and having, from a perusal of this, made a tentative decision as to which of the innumerable resorts therein described to go to, send another 2 cents in stamps for that particular illustrated book of the Picturesque New England Series devoted to the section wherein the selected resort lies, and the vacation is half begun. Summer Resorts and Tours is an 80-page book in pocket form containing a complete list of New England mountain, lake and seashore resorts reached by the Boston & Maine and its connections, together with a revised directory of hotels and boarding places, excursion routes and rates, steamer and stage connections, time table of through trains, parlor and sleeping car rates and arrangements, up to-date maps, and a variety of other information indispensable to the tourist. You cannot afford to travel without a copy of this outing encyclopedia in your pocket.

**YOUR VACATION.**—It is time you decided where to spend it. Would you not like to spend it at far-famed Bar Harbor? You will not have a better opportunity than is afforded this year by the American Institute of Instruction, the oldest educational association in this country, which holds its sixty-ninth annual meeting at this noted resort, July 6-10. For this occasion greatly reduced rates are offered by both railroad and steamship companies, with privileges of making the journey partly by rail and partly by water. On the return trip stop-over privileges will be granted at or east of Newport Junction, Me. Return tickets are good until July 31. An opportunity is here given of seeing the most beautiful and interesting stretch of seacoast in America. Numerous side trips, also at low rates, have been arranged—by boat to Northeast and Southwest Harbors, Millbridge, Jonesport and Machiasport; by rail to Bangor, Eastport, St. John, Mt. Kineo and other places of interest. The hotels have agreed to give special rates, while for those whose means are limited, or who wish the quiet and comfort of private homes, there is ample opportunity at a merely nominal price. The meetings of the institute are held morning and evening, leaving the afternoon free for sightseeing. The list of speakers includes Governor Powers of Maine, President Eliot of Harvard, Professor Tyler of Amherst, Hon. Horace G. Wadlin, chief of the Bureau of Statistics of Labor, Bishop Lawrence of Massachusetts and many others. Music at all the sessions will be furnished by the famous Temple Quartet of Boston. Any person who wishes may share in this delightful summer outing. How it may be done is told in a twenty-page bulletin, giving full particulars, which may be had by sending your address on a postal card to the secretary, Edwin H. Whitehill, Bridgewater, Mass.

## THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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## THE CONGREGATIONALIST

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# THE CONGREGATIONALIST

Volume LXXXIV

Boston Thursday 22 June 1899

Number 25

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## Federated Home Missions

In line with our editorial of last week on this subject was the action of the Vermont convention, reported in this issue. That body declares that five home societies, organized independently, controlled by small official boards representing different constituencies, cannot be expected to have a consistent, continuous policy. It urges prompt steps leading to the holding of the annual meetings of all the home societies in the same place at the same time. It suggests that, instead of a possible voting membership of several thousands, each society shall have a corporate body of two or three hundred members elected by the churches for a term of years. And the further step is tentatively proposed that, in order to secure unity, the same persons might, to a large extent, be chosen corporate members of all the home societies. These resolutions, adopted last month by the Caledonia Association and last week by the State convention, were commended by it to the other State bodies of

Congregational churches. We therefore reserve comment on them till they shall have been further considered by the churches. But we call attention to this action because it indicates the growing interest in this important subject.

## Is It Only Change of Place

Rev. G. W. Gilmore, till this year professor of Biblical history and introduction in Bangor Theological Seminary, has become a teacher in the Unitarian Theological School, Meadville, Pa. He is a graduate of Princeton University and of Union Theological Seminary. He came to Bangor as a Presbyterian, and was received into the Penobscot Association about four years ago. We find in the *Portland Press* a report of the Maine Unitarian convention held last week, where his case was discussed. Rev. S. C. Beach, pastor of a Unitarian church in Bangor, explained that Professor Gilmore had not changed his views; that when he was installed into his professorship at Bangor he assented to the creed of the seminary, but his inaugural address was in astonishing divergence from that creed. When asked how he reconciled his address with the creed he replied that it could not be reconciled. Mr. Beach said that "Professor Gilmore is a conscientious man and one who will suffer for the faith, but one to whom, perhaps, a creed did not present the same obstacles it might to others." This statement suggests to us the remark of the sanctimonious darkey, who said he had broken all the Ten Commandments, but had never lost his religion. We do not think Professor Gilmore will thank his friend for this explanation of his inconsistent position. But if his views have not changed he ought never to have been in Bangor Seminary, or he ought not now to be in the Unitarian Seminary. From what we have heard of his teaching we judge that his views have not changed. If that is true, are not the trustees responsible for having retained him for six years as a teacher of candidates for the Congregational ministry? And is this a factor in explaining why Bangor has had only three students in its Junior Class during the last year?

## Prize Fighting as Christians View It

Since the recent prize fight in New York we have been impressed by the amount of comment upon it which we have heard from people who do not believe in such contests and who not only would not attend them but regard them as debasing. Yet they evidently have read reports of the fight to some extent and take a certain interest in the subject. This is due partly to the modern development of athletics, the benefit of which is undeniable, in spite of occasional excesses. It is making us a healthier, happier, more useful people on the whole, although many

young people give far too much attention relatively to exercise and sport. But there is need of much more discrimination than some exhibit. Boxing, for instance, affords valuable exercise and agreeable sport. It also trains the judgment and the power of self-control. But when it is allowed to degenerate into a genuine fight, especially for money, it ceases to deserve the approval of high-minded men. It appeals to the baser passions. It usually is accompanied by heavy betting and other evils, and sometimes results in severe bodily injury, and even in death. Very few, if any, of those addicted to it ever contribute anything of value to the ennobling of humanity. For this reason Christians ought to be careful how they discuss such topics. It is easy to aid inadvertently in encouraging a wrong public sentiment as to such fighting, and one which ought rather to be corrected.

## Changing Ideals

Statistics relative to graduates of Yale during the decade from 1883 to 1892 recently printed by the *Yale Review* should be carefully noted. Thus it seems that of 1,468 graduates only 6.7 per cent. entered the Christian ministry, whereas the fathers of these graduates, when they chose a life calling, selected the Christian ministry to an extent denoted by the percentage 10.1. During the same time the ratio of men choosing the law as a profession changed from 19.3 per cent. among the fathers to 34.4 per cent. among the sons, and in teaching and pursuits allied with applied science it increased from 2.9 per cent. to 12.5. Of the fathers eight per cent. became farmers; of the sons less than one per cent. Of the sections of this country furnishing the largest number of candidates for the ministry families in New England furnished the largest number, but foreign born parents furnished twice as many sons for the Christian ministry as parents of New England stock. Further analysis of the statistics shows that interstate migration of Yale graduates tends to segregate them more and more, not in New England, but in the Middle Atlantic States in and around New York. Summing up the valuable array of facts furnished in this article in the *Yale Review* the analyst says: "The typical graduate of today is no longer a scholar, but a man of affairs, and he tends to the section of the country where the growth of population and concentration of industries offer him the greatest opportunity for usefulness and success." In considering the problem of ministerial education in the future such statistics as these are helpful. It is in order to ask why clergymen's sons do not take up their father's callings to a greater extent than they do, why native born families are not producing more candidates for the ministry, and what must be the intellectual power and training of clergymen for congrega-

tions in which a large proportion of the men are college bred engineers, bankers, lawyers, physicians, etc.?

**Creed or Covenant** The tendency is evidently increasing among our churches to cease requiring formal assent to elaborate creeds as a condition of membership and to lay emphasis instead on a covenant to live in obedience to Jesus Christ and to labor in his service in fellowship with the church. Several prominent churches, like the Plymouth of Chicago and the Old South of Boston, have recently taken this step. This has been the custom of some churches in receiving members for many years, as, for example, the First of Ann Arbor, Mich., whose covenant is printed on page 908. Some honored ministers and laymen deprecate this movement, as is shown by letters received by us. But we do not regard it as likely to endanger soundness of faith or righteousness of life in the churches. It is only returning to the custom of the fathers. Any one who, with sincere repentance for sin, aims to live the life of the Son of God is worthy the fellowship of every other who is trying to live that life. The fact that neither can define that life in terms fully satisfactory to the other is no sufficient reason for either to refuse fellowship to the other. By doing this both would be in danger of losing sight of their common aim and losing their own souls. Let us each state our views as clearly and as kindly as we can. Let us be as positive in our beliefs as our conscience prompts. But let us allow the same liberty to our brethren. Only those disciples are impossible to live with who are sure that they know perfectly and obey without flaw the mind and will of God.

### The Call for Seers

Religion was never a more popular theme in this country than it is now. It occupies larger space than ever before in the daily newspaper. It is the most prominent factor in the discussion of social and industrial problems. "What would Jesus do if he were here now?" is the question which very many are putting to their neighbors as the test of current righteousness. Our duty to dependent races at home and to new colonial possessions abroad is being measured by assumed standards of Christianity, whether or not the judges measure themselves by these standards. Was there ever so much preaching, in the name of Christ, outside the pulpit as there is to-day?

Why, then, are crowds turning from the church doors to highways and fields and social functions every Lord's day? Why are there more empty pews year after year? Why is it growing more difficult to raise the revenue necessary to vigorous Christian work at home and on mission fields? It is not because ministers are less educated than formerly. As a body they rank high among men of learning. They handle with ability themes of popular interest. They hold an honorable place in civic life. They inform and instruct those who listen to them. Why does not the pulpit exercise more commanding influence to move multitudes to discern and delight in the will of God and openly to confess Jesus Christ as their Saviour and Lord?

The churches are beginning to feel unusually the want of this power. In that fact we see a hopeful sign. They are coming to feel the need, not only of able teachers, but of seers. And whatever prophetic gift a preacher may have there is but one vision which can make him a Christian seer. Where that has grown dim, the church grows weak. No intellectual attainments in pulpit or pew can give power without that.

The vision which the Christian Church today needs to seek supremely is the one which John saw. The seer was in the Spirit, and as he was gazing intently a door opened in heaven. He saw a throne surrounded by a rainbow like an emerald. The being who sat on the throne was indescribable. Potentates and powers unnamed surrounded him, wearing crowns of gold, led in an unending chorus which ascribed to God holiness, omnipotence, eternity. All the hosts of heaven prostrated themselves before him as the Creator of all things. The utmost tax is put on language to impress the reader with the majesty of the scene revealed.

But the center of everything in the vision was "a Lamb standing, as though it had been slain." The seer beheld him in the midst of the throne. He saw the living creatures whom he could not name and the chief dignitaries of heaven prostrate themselves before him, as though he were one with the Almighty God. He heard the song they sang, ascribing highest praise to the Lamb, "for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests." He heard the song caught up by countless voices of every created thing which is in the heaven, and on the earth, and on the sea, ascribing equal praise "unto him that sitteth on the throne and unto the Lamb."

If the student of this apocalyptic vision will compare it with other parts of the Bible, he will find that it is the culmination of what the founders of the Hebrew nation saw. Ancient prophets sang of it. It inspired the faith of the Jewish Church. It was the heart of the mission and preaching of Jesus no less than of the meaning of his death and resurrection. It was the message of the apostles. It was the sustaining hope of the early church. Let any one meditate earnestly on the fourth and fifth chapters of the book of the Revelation, and then read other parts of the Bible, Old Testament and New, and he will see that this vision roots itself in the thoughts of inspired men from the beginning of the record of seers beholding God and speaking for him. Whenever a prophet looked into heaven he saw what is typified by a lamb standing, as though it had been slain. He saw God infinitely holy, himself and his fellowmen sinners against God, and forgiving grace restoring them to fellowship with God in that realm whose white light would blast and blight sinners but for the shield of One who purchased them unto God by his blood. He saw that only by that purchase did the Redeemer make them "to be unto our God a kingdom and priests," the purpose and end for which he created mankind. The vision was dim to many an ancient seer, "who prophesied of the grace that should come unto you"; but it would have been no

vision of heaven had it not "testified beforehand of the sufferings of Christ and the glories that should follow them."

Why has that vision so faded from what is still called the preaching of the gospel? No preaching has power which is not inspired by it. There is no heaven unless the Lamb that has been slain is seen in the midst of the throne. There is no Christian life other than that of those whom he has purchased to God by his blood. We do not now propose to discuss the question whether or not the influence of the church is waning. But we know that there are many who regard with anxiety and fear the changes which are taking place in moral standards and religious life. We know that so far as the vision of the Lamb that hath been slain is fading from before the gaze of Christians these changes mean loss both of faith and character. The Lamb is in the midst of the throne in heaven and in the midst of every throne on earth on which any man may sit doing honor to his own life and destiny. Men see heaven only because they are purchased by his blood. No discoveries in science or literature, no refinements of learning or logic can reveal such a vision of God as the Bible discloses unless they include in it the Lamb slain. He is the key to all valuable knowledge of immortal life.

Therefore we urge all ministers to look steadily on this vision and to keep it before their people. We counsel every Christian to look on it till he thrills with its gracious meaning. We exhort the Church of Christ to seek to disclose in the Spirit the door opened in heaven and the Lamb slain in the midst of the throne. That vision will put life into faltering faith. It will answer every doubt. It will give courage to bear crosses, to do great deeds. It will revive the church and lift it into the place of power, where it can banish sin and despair from many hearts and bless the world.

### The Monroe Doctrine in Practice

The Venezuela Court, now in session at Paris, illustrates the position of the United States in regard to the famous Monroe doctrine. In his message of Dec. 17, 1895, President Cleveland asserted our position in a manner which hardly can fail to have most important results. We were practically committed thereby to the protection of the Latin-American States of this western continent against the forcible appropriation of any of their soil by European powers. The issue then immediately involved concerned England and Venezuela. The boundary between their territories in South America was in dispute and England seemed disposed to compel acquiescence in her claim. President Cleveland asked her to submit the matter to arbitration. She declined. Then our Government appointed a commission of experts—among them were Justice Brewer of the Supreme Court, Hon. F. R. Coudert, Hon. A. D. White, now ambassador to Germany, and President D. C. Gilman—to report upon the facts, and this appointment was understood as a notice that we should resist any claim by either party not in accord with the facts as ascertained.



But at last England yielded and by treaty with Venezuela consented to arbitration, and the court now sitting is assembled for this object. It includes Lord Chief Justice Sir Charles Russell and Mr. Justice Collins, of England, Chief Justice Fuller and Associate Justice Brewer, of our own Supreme Court, and Professor Martens, of the University of St. Petersburg. Venezuela has no direct representatives, her case being in the hands of American counsel, of whom ex-President Harrison and General B. F. Tracy are the most eminent. Whatever the decision may be, undoubtedly it will be accepted by both parties.

The issue specially involved is of some importance. But the chief significance of the history of the matter only appears when certain other facts are recalled. For example, for some time France has sought to extend her colony of French Guiana so far south as to reach the mouth of the Amazon, appropriating territory belonging to Brazil, and already fighting has occurred between the advancing French and the resisting Brazilians. If Germany, or some other European power, were to purchase Dutch Guiana, which is possible, trouble also would be likely to arise over efforts on the part of the new owner to seize additional territory. In a word, there was not only the probability but the danger that South America soon would become the scene of European rivalries for new possessions, and would be partitioned among the great European powers like Africa.

The course of the United States has given this tendency a sudden check. Our assertion of the Monroe doctrine and our success since then in our conflict with Spain have rendered it much less likely that any European nation hereafter will attempt unwarrantable aggression on this continent. Credit also is due to England for receding from her first position of dogged self-assertion and for assenting to the wiser and more Christian policy of arbitration. It was not an easy concession for her to make but she made it handsomely. Thus a precedent has been set which will be very helpful in preventing wars henceforth. The assembling of the Venezuela Court at Paris means more than our reassertion of the Monroe doctrine. It means an important step forward in international history towards the calm, fair and peaceful settlement of differences between nations.

### Disproportionate Giving

A remarkable change has occurred within the last few years in the distribution of benevolence in this country. The spread of the gospel is less an object of desire, while higher education appeals much more powerfully to the generosity of the people. An instance in point is the recent transfer by Mrs. Stanford to the university which bears her name of property which the president of the board of trustees is said to estimate at \$38,000,000. The face value of the securities is more than twice this amount. Mrs. Stanford is, we believe, a devoted member of the Methodist Episcopal Church. A generation ago, while a gift of these proportions was unheard of from a private individual, the thought of benevolent Christian men and women of wealth always included

direct effort for the salvation of souls. Today by far the greatest proportion of Christian benevolence goes to providing for the higher education of the few, and these mostly in our own country, while the object often is only incidentally associated with any aim to make them Christians.

Many of the costliest edifices in the land belong to colleges and universities. Millions of dollars are asked for buildings and equipments where only thousands used to be expected. A large proportion of those who go out from these institutions probably never afterwards will occupy so expensive houses as are provided for them by private or public benevolence during their student days. Relatively, also, the cost to the students themselves of supplementing what is thus furnished to them is much increased. Yet, where all are beneficiaries, distinctions between rich and poor have grown to be as marked in some universities as in the outer world. Young men and women are there estimated much less than formerly according to their intellectual attainments and moral character, much more according to the money they spend. It is a question worthy of the gravest consideration, whether lavish gifts to higher institutions of learning tend to accomplish the ends for which those gifts are presumably made—the cultivation of high types of Christian character.

Meanwhile the universities, equipped by millionaires set the pace for smaller institutions and tend to turn in the same direction the streams of benevolence from smaller givers. When Dr. Parsons repeats at brief intervals his conditional gifts of \$50,000 and upwards to needy colleges, the immediate result is a disproportionate pressure brought to bear on persons of small means throughout the land by the agents of these institutions. Our missionary societies cannot afford to put as many collectors into the field to present their claims as the colleges do. In consequence, a disproportionate amount is turned into the channels of higher education at home, the work of missions languishes and the organizations which carry them on are burdened with heavy debts. The future, too, is mortgaged. For under pressure to secure for colleges these conditional gifts individuals, churches, Christian Endeavor Societies pledge all that they are likely to be able to raise for three or five years to come. Is it fair to our missionaries, at home and abroad, to leave them stranded in the midst of their plans, while the tides of benevolence turn toward the colleges where young men and women of another generation are being trained for positions as ministers, teachers and for other callings of exceptional opportunities for serving their fellowmen? Is it likely that these students, seeing how missionary work is regarded, will be encouraged to prepare for it? Will they not rather prefer callings where they can use their learning to their own advantage?

We do not wish to discourage rich men from giving large sums to promote higher learning, nor men of ordinary means from following their example as far as they can. But we believe the ends for which colleges and universities ought to exist would be greatly promoted if some Dr. Pearsons would rise up to free our benevolent societies from debt, to put strug-

gling missionary enterprises on their feet, to kindle anew the zeal for making disciples of Christ and giving his gospel to the world.

### The Modesty of True Wisdom

In a considerable percentage of the recent Commencement addresses emphasis has been laid upon the duty and the privilege of acquiring true wisdom. Not every such oration, however, emphasizes as much as it ought the obligation of the seeker after wisdom to be modest, an obligation which the young, especially those who are graduating from various institutions of learning and who are so much wiser now than they ever will be again, need to remember. They receive such injunctions good-naturedly, even if a little restively, and suppose that they understand thoroughly the importance of modesty. But many of them and even many of their elders have much to learn in this particular.

To know the limitation of our own knowledge is as vital as it is rare. Of course nobody supposes himself to understand everything, but the number of people who think that they know all that is worth knowing about certain subjects is altogether too large. True wisdom stands ready to learn from any one. It was a characteristic of the famous President Hopkins that in conversation with the humblest of his acquaintances he always caused them to feel not only that he was as ready to learn from them as they could, possibly be to learn from him, but that it actually was within their power to teach him something. This beautiful spirit helped to make him honored and beloved. No better illustration of the modesty of wisdom need be named. Wise although he was, he knew it to be a fact that he could learn something worth knowing from almost every one.

Furthermore there is no jealousy in the truly wise man. He is not eager to parade his knowledge. He is not fearful that somebody else will know more than he and receive credit greater than his. He does not fret himself about the wisdom of other people at all, content to admire it where it exists, to acquire it so far as acquisition is possible, and to rejoice to afford opportunities for its use in the hope of rendering its benefits more widely extended. In other words, he does not care for recognition, but opportunity. He does not feel the need of proving that he is wise. He knows that so far as he has true wisdom, and so far as the world has need of it, it cannot be concealed. The time and occasion for its disclosure will come swift footed. All which he needs to do is to be sure that his wisdom is genuine, equal to whatever demand may be made upon it. Then he can trust himself and it.

All this which is true of intellectual wisdom and of that wisdom which deals with the practical affairs of daily life is equally true in respect to spiritual wisdom. The wisest Christians, because they are the wisest as well as because they are the holiest, are most unassuming. They seldom refer to themselves unless called upon to do so, or unless impelled to volunteer facts out of their history in the consciousness that their sympathy and experience will be spiritually helpful.

Study the character of Jesus and observe how he who was the wisest of men, and whose utterances of wisdom were the most daring and profound ever offered to men, none the less was distinguished among all others for genuine modesty of his character.

Is it not true of the Christian world as we know it, that the wisest believers, those to whom we have learned to go most trustfully for spiritual advice and comfort, are the least likely, unless they are on terms of exceptional intimacy with us, to parade or even volunteer that help which it is in their power to afford? In serving Christ and our fellowmen, as in everything else, he who takes his place from choice in the lowest seat, provided he does not do so in order to shirk responsibility, but in genuine disinclination to thrust himself into the forefront, shows the becoming spirit of the Christian and is certain, sooner or later, to be bidden to go up higher.

### Current History

#### The Philippine War

Fighting in the province of Cavite, south of Manila, during the past two weeks has been unusually severe, with victory always resting with the American forces, but not without considerable loss of life and desperate fighting on both sides. It is apparent to most students of the situation now that General Otis has not at his command a sufficient number of troops to hold territory even when it is captured, and it is the solution of this problem that the Administration is now called upon to face. All possible lax interpretations of law have been permitted so as to allow for the recruiting of regulars without any additional call for volunteers under the authority given to the President by Congress just before it adjourned.

President McKinley naturally is loath to admit that the present forces are inadequate to carry out the policy which General Otis has been ordered to enforce, and he hesitates about issuing another call for troops for reasons that are equally obvious. But in the opinion of the best military judges at home no other course is open to him, and every day's delay adds to the peril and the difficulties of the troops now in the Philippines. The volunteer troops in the army at Manila have begun to return home and this accentuates the need of re-enforcements.

Rumors of the assassination of General Luna and of Aguinaldo have found their way to Europe and this country, and confirmation would not be surprising, especially in the case of General Luna. Factional rivalries abound in the Tagalos camp, and assassination is a fine art in the Orient. The health of the troops in the Philippines continues remarkably good under the circumstances, and we have the word of the foreign military *attachés* that the troops are well fed and splendidly cared for by their physicians and surgeons, whether when ill or when injured.

#### The Old Commonwealth's Honored Guests

At the time of this writing Massachusetts has within her borders the President of the United States, William McKinley, and his wife, the commander of the North Atlantic Squadron, U. S. N., Admiral Sampson, and the able subordinate officers of that squadron, including

Captain Sigabee of the Maine, and Gen. Leonard Wood, governor general of the province of Santiago, Cuba. President McKinley visits the State to be present at the graduation of his niece at Mt. Holyoke College. The North Atlantic Squadron visits Boston in the course of its regular tour and drill along the Atlantic coast. General Wood returns to the States for a brief visit with his mother, for a change from the Cuban climate and a respite from the arduous labors he has performed, first as leader of the Rough Riders during the Spanish war and later as governor of a province that is now enjoying such peace, prosperity and health as it has never known before—thanks to his energy, high character and ability. Of all the men made famous by the war, and prior to it comparatively unknown, none is more worthy of admiration than Leonard Wood, the physician, soldier, administrator and pure man. Massachusetts welcomes all these worthy men most heartily, but she has a special love for the man who, as a boy, played about the sands of a Cape Cod town, little dreaming that one day he would be the regenerator of a Cuban province and the model administrator of a quasi-dependency of the United States.

#### The Peace Conference at The Hague

The messages from regular correspondents at The Hague, letters like those in the *Boston Transcript*, written by Secretary Trueblood of the American Peace Society, and interviews with men who have just come from The Hague, such as that given out by Prof. Simon F. Newcomb, all indicate that the conference is to bear more fruit than any prophet could reasonably have predicted before the conference began. The decision of the Red Cross sub-committee during the past week to report favorably on an extension of the Geneva convention (relative to Red Cross work) to naval warfare indicates this. In this connection it is interesting to note that the Turkish and Siamese delegates have made declarations expressing their countries' wish that the Red Cross work could be done under another and a non-religious symbol.

The determination to come to some agreement respecting an international bureau or tribunal empowered to adjudicate upon international disputes abides and will not be thwarted, even should Germany refuse to assent. But the events of the past week, the communications between the emperor of Germany and Germany's representatives and the tenor of the comments of the German press make it quite unlikely that Germany will care to stand out against the consensus of European opinion or dare to seem obstructive. It is more than a coincidence—it is providential—that just at the time this matter is being considered abstractly there should be so admirable a concrete illustration of its sanity and perfectibility as that now visible in Paris, where the highest judicial officials and ablest legal lights of Great Britain and the United States are carrying on an international lawsuit. Elsewhere we comment upon the political significance of this event. But it is in order here to emphasize its moral import.

#### Free Speech in Holland Denied

The Protestants of Holland are aroused and indignant at the apparent willing-

ness of the government to suppress free speech within the realm in order not to offend Turkey and thus drive her delegates to the Peace Conference away from The Hague on the pretext that they had been insulted. Friends of the Armenians and representatives of the Young Turkey party have arrived at The Hague and at Amsterdam and have endeavored to create public opinion that would influence the conference to take action tending to ameliorate political and social conditions in Turkey. Their attempts have been fruitless, as the Dutch ministry has refused to permit them to speak. Dr. Abram Kuyper, leading the Calvinistic party and editor of *De Standard* of Amsterdam, has taken up the gauge and is attacking the ministry vigorously. He has arranged to have the cause of the Armenians presented in an open meeting in Amsterdam, and he challenges the ministry to arrest him or others who attend. The ministry now has its choice of offending its best subjects or the sultan.

#### English Protestants Aroused

The recent Liberal capture of a parliamentary seat at Southport indicates how the tide is running in England, despite the dissensions among Liberal leaders. Liberal Unionists joined with Liberals in electing a man about whose Protestantism there could be no doubt. The Conservative candidate was a Balfour. The following resolutions, passed by the local branch of the Church Association and by the Laymen's League a week before the polling, indicate the temper of the hour:

That the council of the Church Association, having regard to the fact that Mr. C. B. Balfour is in favor of founding a Roman Catholic university for Ireland and also of resuming diplomatic relations with the pope "in exceptional circumstances," strongly advises that the Protestant vote in Southport should be given solidly in favor of the Liberal candidate, Sir George Pilkington, who has given satisfactory assurances of his readiness to support the Protestant cause in Parliament.

The committee of the Laymen's League, having carefully considered the final replies of the respective candidates on the question of lawlessness in the church, are of opinion that the answers given by Mr. C. B. Balfour are eminently unsatisfactory. The committee are further of opinion that those who are anxious to conserve the Protestant character of the Established Church have every reason to be satisfied with the replies by Sir George Pilkington.

#### French Cabinet Making

Owing to the inability of M. Poincaré to induce the Radicals to agree to support his ministry should he include within it M. Ribot and M. Barthout, he was compelled last week to decline the task committed to him by President Loubet, who then turned to M. Waldeck-Rousseau with a request that he sacrifice personal inclination and assume the task of forming a ministry. He assented, and also failed owing to factional disputes. M. Waldeck-Rousseau is the man M. Loubet would best like to have as premier. He is a man of high character, a Dreyfusite, a member of the senate, and comparatively free from political entanglements.

The sentence of Baron Christiani, the assailant of President Loubet, to four years in prison is a stern method of announcing to the decadent nobility that the Loubet administration will not toler-



ate such incidents as were recently witnessed at the Auteuil race track.

Preparations for the Dreyfus court-martial proceed. The date for opening it is fixed at July 17. A few of the anti-Dreyfusite communal mayors have had to be disciplined for refusing to bulletin the verdict of the Court of Cassation, and the anti-Dreyfusites of Brest are preparing for a hostile demonstration there when Dreyfus lands. But the French people as a whole have accepted the new turn of events with equanimity, and all factions seem to realize that in President Loubet the nation has found the man for the hour. The Dupuy ministry fell because it was not deemed strong and resolute enough for the work which needed to be done, and its overzeal in military display when guarding President Loubet on his way to the races on the 11th hastened its downfall and needlessly angered the Radical and Socialistic factions of the national legislature.

#### NOTES

The alliance between the socialists and the clericals has given victory to their party in most of the recent municipal elections in Italy, and caused consternation among the monarchial party.

Fourteen years in States prison is the penalty imposed upon the man guilty of kidnapping a New York city child recently. Both celerity and severity—two essentials if punishment is to be deterrent—seem to have been secured in this case.

Terrible and destructive tornadoes practically swept the towns of New Richmond, Wis., and Herman, Neb., out of existence last week. The Congregational church in New Richmond, which was not seriously harmed, served as the main hospital ward for the victims.

The death of Hon. R. P. Bland of Missouri removes one who in Congress and out of it did much to aid the cause of free silver. He was a man of warm impulses, little depth and no academic training, but a conscientious, lovable, "hall-fellow-well-met" sort of a man.

Korea has recently leased to Russia three ice-free ports for a term of twelve years. These Russia will connect by railroad with Vladivostock, and once in possession it is quite unlikely that she will ever give them up. Japan dislikes this move but is unable to prevent it acting alone.

The Washington correspondent of the *Brooklyn Eagle* says that Hon. Thomas B. Reed is of the opinion that at least one-third of the present enormous annual expenditure of the Government for pensions to veterans of the Civil War is paid to persons who have no legal, much less moral, claim to them.

The Armenians and Turks in Van, Bitlis and Diabekr have taken to fighting. What with this life for those who remained in Armenia and Russia's refusal longer to harbor those Armenians who fled at the time of the massacres the outlook for the Armenians is black indeed.

Hungary, by the concession just made by Austria, gains all that she has been contending for in respect to present commercial superiority, and opens the way for economic separation from Austria in 1907, when the new arrangement will expire. The Slav is fast forcing the Teutons of Austria to consider whether the political autonomy of the empire is worth more than racial prestige and personal rights.

It is an interesting fact, indicating how mixed the race lines are in Europe, and how frequently men of one race attain high position among men of another and predominant race, to note that M. de Beaufort, the Dutch minister of foreign affairs, who formally welcomed the delegates to the Peace Confer-

ence at The Hague, is the descendant of exiled French Huguenots, and Spain's leading representative at the conference is the Duke of Tetuan, an Irishman.

In a speech made before Cincinnati city officials last week counsel for the leading local gas company admitted that the sale of the by-products of the process of gas-making covered the cost of the process. This admission will not be lost sight of by those who urge lower rates to consumers or by those who believe in municipal control, for the conditions under which Cincinnati manufactures gas are not essentially different from those elsewhere, save as the city is somewhat nearer the coal deposits than many cities are.

The officials of the Union Pacific Railroad have issued invitations to all the leading geologists and paleontologists of the country, with their assistants, to assemble at Laramie, Wyo., early in July, and travel, free of expense, into the part of Wyoming where the great fossil remains are so numerous. The railroad will stand all the expense of a sixty days' sojourn, once the scientists arrive, and all remains discovered will be transported free to the museums and colleges which may acquire title to them. This is an interesting display of altruism and enthusiasm for science on the part of railway officials.

A recent statement by us relative to the next Speaker of the national House of Representatives contained a veiled allusion to one of the candidates for the position, who was referred to as a Roman Catholic and as a henchman of one of the notorious bosses of the Republican party. We are assured that the gentleman is not a Roman Catholic, but is a member of a Reformed Dutch church, and our informant also questions whether he is a henchman of the boss. Unfortunately, the gentleman is on record as stating that he did not venture to become a candidate until after he had consulted the "boss" and secured his assent.

It is a peculiar phenomenon that just at the time that protection as a principle governing national trade policy is waning in influence in the United States it should be gaining in Great Britain. The House of Commons last week, by its overwhelming vote sustaining a Tory ministry in imposing countervailing duties on bounty-fed sugar imported into India, went a long way toward dethroning Cobden as the abiding arbiter of British trade policy. The explanation of the drift in both countries is that conditions and not theories have to be faced. Doctrinarianism is below par now.

Capt. S. S. Long of the British army, writing in the journal of the United Service Institution of India, giving his impressions of the army of the United States as he has seen it in service in and about Manila, describes it as "a military paradox—a body of men of magnificent physique, possessing perfect discipline and yet without any discipline." He also says, "The most careful inquiries fail to elicit any report or any complaint of any act of pillage or any assault by any American soldier." It is now in order for those who dislike such evidence as this to say that Captain Long, being English, is not an unprejudiced witness.

#### In Brief

The pulpit is no place for men without a message.

Your neighbor's neglects must never be your example.

Let him who would investigate sin look into his own heart first.

Rumor has it that the sultan of Turkey is decadent physically, that he sees imaginary assassins haunting the places of his abode. Is it surprising?

Half of 1899 is almost gone. Have you kept half of the good resolutions with which you began the year? How many have you as much as half kept?

Any one having fifty or more second-hand copies of a good hymn-book to dispose of by writing to this office can hear of a needy congregation where they would be put to good use.

Mr. Balfour, in his recent eulogy of Lord Kitchener, said of him that "he had the art of extracting from every shilling of public money everything that it was worth." Rare public servant that!

The Worcester Congregational Club and the friends of Lasell Seminary have had the privilege of hearing Rev. Dr. N. D. Hillis of Plymouth Church, Brooklyn, recently. Who will first introduce him to a Boston audience? That's the question.

The Psalmist said, "The heavens declare the glory of God." But that was before advertising by kites flying became a science. Today the heavens above Boston declare the glory of a certain kind of shoe for women. Not even the blue sky of June is safe from the ubiquitous bill-sticker.

Among the seasonable articles to appear in our next issue are these: A School for Citizenship—a sketch of the City History Club, by Katharine Rolston Fisher; A Pop Corn Ministry, by Rev. W. A. Bartlett; and Grandmother's Day, a children's Fourth of July story, by Frances J. Delano.

Homer node, and the usually accurate New York *Christian Advocate* credits Rev. Charles M. Sheldon, author of *In His Steps*, to the Presbyterian rather than to the Congregational fold. We publish this week the last of a series of articles by him, which have showed fairly the temper and thought of the man.

Rev. Dr. Washington Gladden, addressing the students of Williams College last Sunday on Modern Thought About God, said of John Fiske's latest book, *Through Nature to God*, that it comes nearer to a demonstration of the existence of a conscious God than any argument he has ever found in theological sources.

The United States Congress enacted a law abolishing the canteen in the army. The United States Court of Claims has rendered a decision that the canteen cannot be taxed because it is "one of the instrumentalities of government." It would be interesting to have a decision as to what is government and what is the relation of Congress to it.

The President of the United States heard two sermons last Sunday. Did you? In the morning he listened to Rev. E. A. Reed of the Second Congregational Church, Holyoke, and in the afternoon he heard Prof. M. W. Jacobus of Hartford Theological Seminary deliver the baccalaureate sermon at Mt. Holyoke College. In the latter he got some sound ethical advice which may serve him well in dealing with legislation affecting trusts.

The London correspondent of *Harper's Weekly* says that it is understood in London that Queen Victoria discreetly used all her influence indirectly to discourage the recent attempt to fasten seven-day journalism upon the London public. Queen Victoria, during her long reign, has done many things in this quiet, discreet way which have bettered the condition of her people, but she never did one better calculated to maintain inviolate the high tone of British religious and political life.

A compliment as handsome as it was well merited was paid to Mark Twain the other day, at the dinner given in his honor in London, when his name was coupled with that of

Sir Walter Scott for having accepted courageously the penalty of disaster and having won the victory at last by undaunted toil. General Grant's name also might have been joined with those of Scott and Mr. Clemens. This may be a sordid age in some respects but manly pluck and perseverance do not go unrewarded.

The attack upon Rev. Dr. Sheldon Jackson by the Federal grand jury of Southern Alaska, in its formal presentment to the court at its recent sitting, should be investigated—if for no other reason than to confirm the belief which Dr. Jackson's many friends cherish that if he had been less of a Christian and more of a politician he never would have been so attacked. Alaska has not had an over-splurage of decent officials, and when a man of principle does arrive he is likely to incur the hostility of the seekers for pelf and power.

The Pacific, having recently witnessed the Baptist anniversaries meeting in San Francisco, is much impressed with the power of an assembly representing all the missionary work of a great denomination. It says:

The missionary societies, home and foreign, and the education and publication societies, etc., each has its turn, and each has the presence of those interested in all. There is economy and power in this arrangement. It brings together the ablest men and women in the denomination and holds them for eight or ten days, considering the broadest and most absorbing themes connected with the progress of the gospel in the world.

Perhaps our Baptist brethren can teach us wisdom in this matter.

Hon. Carroll D. Wright, United States Commissioner of Labor, is a Christian layman, whose word on any subject has much weight. He repudiates utterly the pessimism of Goldwin Smith and others who claim that the force of Christianity is waning. He asserts that "at no time in the history of the Christian Church has applied Christianity been so vital a power in all that makes for righteousness as at the present time," and he holds it "to be the duty of every body organized for religious purposes to enter an emphatic protest against the notion that the church and society are retrograding." "The present has always been a time of degeneracy," he says. "Such is the record, because present evils are before the eye; past evils are seen in perspective, and an ever vanishing perspective."

Prof. George Adam Smith has been lecturing at Ohio Wesleyan University, among other places in the Interior. From the enthusiastic resolutions passed by those who heard him give his course on the Old Testament there we extract this sentence, which is so truthful that it deserves greater publicity. They said of him: "Closer contact with the man has anchored the conviction within us that the scholar has pledged his learning, not to destructive but to a constructive analysis of the facts of revelation; that wonderful familiarity with these facts has only increased his reverence for holy things, and that his rare insight into the materials and movement of revelation, and his clear interpretation of them, has amplified the effort of faith in many of our lives, and has been a rare blessing to us all." Professor Smith will know a deal more about America when he returns to Scotland than he did when he came, and, on the other hand, not a few Western preachers and teachers will have a juster appreciation of what Higher Criticism means in the hands of reverent scholarship. Professor Smith has just been elected principal of Manitoba College, Winnipeg. Whether he will accept remains to be seen.

It will be remembered that Bishop Potter of New York when he ordained Prof. Charles Briggs to the priesthood, contended that his

action was made mandatory by canonical law, the circumstances being what they were and the diocesan standing committee having certified to Professor Briggs's good character and standing. This claim was immediately challenged in the *Churchman* by Bishop Whitehead, and it was again challenged last week by Bishop F. D. Huntington of the diocese of central New York, who in his address to the clergy of the diocese said:

Nothing can persuade me that any bishop of the Church of God can be compelled to lay ordaining hands for the Christian priesthood, by any known law of God or the church, on any man he deems unworthy of the office and its sanctities—the church continuing to pray for all bishops that they may "faithfully and wisely make choice of fit persons to serve in the sacred ministry of the church." What kind of men would accept the office if there were such compulsion?

Bishop Huntington also made it clear in this address that he has no sympathy with Professor Briggs's views of inspiration and the authority of Scripture. Bishop Potter should emerge from behind the canon.

Our recent editorial on The Lost Art of Indignation has called forth some approving responses. In it we called attention to an apathetic indifference, which like dry rot seemed to be destroying the British and American democracies. It is a state of mind common everywhere in civilized lands. Thus we find Virchow, the eminent German pathologist, saying in an interview on The Peace Conference:

Certainly I cannot and dare not hide from myself the fact that we are now living in an age that seems but little favorable to the realization of great humane ideas. My own days are numbered; I have scarcely time to complete the tasks I have on my hands. How should I carry on the campaign of peace with the ardor of youth? It is the duty of the younger generation to relieve their predecessors in the attempt to reach this noble goal. But it must be confessed that the lofty enthusiasm for that ideal in whose service so many generous spirits were once glad to enrol themselves has at the present time cooled down. Our whole lives are filled with the incessant routine of work. We seem to have no time for anything that is not a necessity of our daily life. There is a certain lack of interest in those higher aims which embrace the whole of humanity.

But he is optimistic enough to add:

I believe that, in spite of the reactionary tendencies of some and the unpardonable indifference of others, the new century will be an age of peace between the nations, because it will, in the main, be an age of enlightenment and civilization.

## Best Answers: VI.

The approach of the summer leads us to propose that our next subject for general discussion relate to the uses and advantages of vacation seasons. We should like to call forth a large number of replies based on practical experience, touching profitable and pleasurable ways of spending one's holidays. We shall be glad to have as specific suggestions as possible, and hints of any sort that would lead one to reap the largest advantage from this period. We therefore ask for Vacation Suggestions for persons who have from two to four weeks at their disposal. We hope that those who reply will draw upon personal knowledge of delightful trips. It is desirable that replies should be kept within 200 words, and they must reach this office on or before July 4. For the best suggestion we will give \$5, or, if preferred, \$3 and the Century Gallery of Eminent Portraits. For the second best suggestion we will send the Century Gallery. Address all communications to BEST ANSWERS, *Care The Congregationalist*.

## Current Thought

WHY DO PEOPLE BUY C. M. SHELDON'S BOOKS

The only answer to this question which we can think of is that the public buys them because it agrees with them. The great majority of the English-speaking peoples are still, thank God, Puritans. Puritanism has not yet touched the lowest class—they are too uncivilized to stand its discipline. It has become ineffective in the upper class—they are some of them too frivolous, and some, perhaps, too thoughtful, to bear its regulations, but it is the ideal of the majority. The only difference between the new Puritanism and the old is that the ordinary man has now less time for thought than formerly, and he is less interested in abstract theology. Schemes of salvation and justification, apart from justice, have no meaning for him, but he still hungers and thirsts after righteousness. These books illustrate what we may call "a rule of thumb" for the production of a good life, and this is what the average man wants. To our mind, their moral significance is increased tenfold by their literary insignificance. Too many of the upper classes have played till they are useless, too many of the intellectual class have thought till they are paralyzed by agnosticism, but the great class below them who are surging up to swamp them are not going to play too much nor to think too much. They are going to act, and to act—if only the Puritan spirit keeps alive (and the sale of these books looks as if it were pretty vigorous)—according to their conscience. For our race the Puritan road leads, we believe, to salvation. All others deny the genius of the people and lead to—perhaps France.—*The Spectator*.

### CONGREGATIONALISM IN AUSTRALIA

What do you think of Congregationalism in Australia? It has its merits and the defects of its qualities. It has some noble men in its ministry and some splendid congregations, and it has contributed some fine elements to the public life of the colony; but the Congregational system depends so much on individual men that it is apt to suffer in a new country. It is strong in the cities and weak in the outposts. In the thinly scattered districts you cannot have a single man with a single charge, and Congregationalism does not lend itself kindly to the method of distributing one minister over a dozen little churches. As a result, I think, Congregationalism is scarcely holding its ground in Australia. It may recover its position in the second generation—when the villages of today have become the towns of tomorrow—but it is not the church for a scattered, though advancing, population. For one reason, Congregationalism does not use its laymen as it might. The individual churches use their individual men for their own needs; but the church, as a body, knows nothing of the use of laymen for general denominational advances.—*W. H. Fitchett, in the London Independent*.

### AIDS TO REFLECTION

Apologies of the attitude of theological seminaries toward Biblical criticism certain queries occur to us: Whether he truly believes in God who fears anything either from the truth or for it. Whether ignorance of fundamental questions be the best preparation for meeting them. Whether the problems of scholarship can be solved by illiteracy, whether in high places or low. Whether ignorance be indeed the mother of any desirable devotion. Whether suppression of the truth be really necessary to the existence and progress of the kingdom of God. Whether the perfecting of praise out of the mouth of babes and sucklings be any warrant for putting intellectual babes and sucklings into the pulpit.—*Zion's Herald*.

The world is too broad, and humanity too precious, either for delays, for jealousies, or for strifes.—*John A. Andrew*.



## Timothy Dwight, President of Yale University

By Rev. Charles Ray Palmer, D. D.

On an early day of December, 1851, the Freshman Class in Yale College saw a tall and somewhat slender young man enter the Greek recitation room and take the desk in which they had been accustomed to see Prof. James Hadley. It was soon understood that the stranger was a new tutor, a graduate of the class of 1849, and the salutatorian of his class. Before many weeks had passed they had advanced to the discovery that he was quite a new type of tutor, under whose genial and helpful instruction it was a pleasure to pursue their work. By the end of the academic year they had further discovered that he was the one tutor from whom they could not willingly be separated, and they unanimously petitioned the faculty that he might advance with them into the studies of Sophomore year. So unheard-of a request seemed even to them somewhat venturesome, but in due time in the wisdom of the faculty it was granted. At the end of their second academic year the request was emphatically renewed, and the tutor passed with the class into its Junior studies, to continue until in the usages of the college it had outgrown tutors entirely. Then he became the tutor of classes below, but his personal relations with the class of 1855 grew closer up to their graduation, and in all the years that have since passed they have never regarded a class reunion complete if "Tim Dwight" was not there. And he has willingly taken his place, honored and beloved of all.

He resigned his tutorship after four years of service, and passed two and a half years in study at Berlin and Bonn. In September, 1858, he was elected assistant professor of sacred literature in the divinity school, and at once entered upon his duties. Dr. N. W. Taylor had passed away. His distinguished associates were in the latest days of their honorable service, anticipating its end. The election of Mr. Dwight was the era of a rejuvenescence of the school. At first he was practically the sole instructor, and there were few students. In 1861 he was made a full professor, and Professors Fisher, Hoppin and H. H. Hadley were made his colleagues. The choice of Mr. Dwight to be the pioneer of the new departure was one of which the wisdom was soon apparent. He gave himself to his work with all his strength. A period of rapid expansion followed. New endowments, new professors, new buildings, multiplying students bore witness to the beneficence, the practical wisdom, the devotion, the energy which were behind the movement, and that it was gathering strength. A glance at the institution after twenty-five years recognized a magnificent development. This is not the place in which to do justice to the eminent scholars whose personal prestige and whose professional achievements contributed to this result, but whatever these contributions were the distinguished men who made them would be foremost in estimating generously what was wrought by Professor Dwight. And so far as his relation to his students

was concerned the story of his tutorship was told again. He endeared himself to his classes, and became, not alone their honored instructor, but their trusted adviser and friend. Many of them will respond to this statement with enthusiasm from widely scattered fields of ministerial labor in this country and in foreign lands.

Meanwhile, by his successful literary work, by his contributions to the *New Englander*, of which he was an associate editor from 1866 to 1874, by his services in the New Testament committee of revisers, by his editing and annotating of several volumes of the American issue of Meyer's Commentary, and his translation of Godet's Commentary on John's Gospel, by his growing reputation as a scholar in his chosen department and his appreciative sympathy with other departments of learning, he added prestige to his chair, to the school, to the incipient university.

With such a history behind him, it is not singular that when the burden of increasing years constrained President Porter to relinquish his office in 1886 there was a rapid concentration of sentiment in the college and in the corporation upon Professor Dwight as the obvious successor. The process was doubtless assisted by the interest awakened by a series of papers of his on *The True Ideal of an American University*. At any rate, he was readily perceived to be the coming man. In May, 1886, he was unanimously elected, and on the day after Commencement, in the midst of a brilliant and widely representative assembly, he was inaugurated with enthusiasm.

Precisely as at the time of his appointment to a chair in the divinity school in 1858, the selection of him marked a new era. He was not a member of the academic faculty. He stipulated that he should not be required to take an academic chair. In this very fact was recognized that the headship which he assumed was of something wider than Yale College. Silently Yale University had taken shape, and the time was fully come for the assumption of that name. By vote of its corporation, and an authorization by the legislature, the decisive step was taken and the new epoch had begun. Perhaps not all has been accomplished which President Dwight would have been glad to see, but what he has seen, if intelligently contemplated, furnishes abundant reason most heartily to congratulate him. The administration of the first President Dwight covered the years from 1795 to 1817. It was a brilliant success. He saw the number of students nearly trebled and the power and influence of the college manifolded. He wrought great services to learning, to theology, to religion, to society. He won an enviable fame. If his grandson, nearly a century later, has been conscious of an aspiration to make a record not unworthy to be compared with his, others, at least, will be ready to think the facts should satisfy it. The changes which the years have brought are imposing. The

corporation, in the resolutions accepting his resignation, give testimony which is in point:

"During this eventful period the endowments intrusted to the corporation have more than doubled in amount; new buildings have been erected of more than \$2,000,000 in value; the annual income of the corporation for all purposes has increased more than 150 per cent.; the number of officers and instructors has increased nearly 125 per cent.; and the number of students in all departments nearly 135 per cent. Nor do these figures more than proportionately indicate the advances which have been made in all directions.

"In the progress thus exhibited the personal character and personal service of President Dwight have been a most significant factor, and with noteworthy disinterestedness he himself has given to the university considerably more than \$100,000, or more than twice the amount of the remuneration to which his office was entitled."

So far the well-considered utterance of those in authority. Could we add the cordial testimonies of those in and about the institution who have been best informed, and gather the voices of 2,500 students who have graduated from the college since he entered upon his office, certainly little would be wanting to the tribute of affectionate admiration greeting him as he lays it down.

The problems which President Dwight has faced have been difficult and often intricate. The relations in which he has stood have been delicate and often complicated. It would have been marvelous had he escaped criticism. No one will claim that he has made no mistake. But the general verdict undoubtedly is that he has shown rare sagacity, excellent judgment and an unhesitating devotion to what he conceived to be the best interests of the university. Cautious and patient in inquiry, hospitable to new information, keenly alive to the requirements of every department of instruction, judicious in balancing opposing claims, deliberate in resolution, decisive in action, attentive to thoughtful suggestion, indifferent to mere clamor, considerate of his associates, of the several faculties, of every man in every one of them, sympathetic with the ongoing of student life, yet well aware it needs wise and firm guidance, he has had a well-defined and intelligent policy, and he has steadfastly and equitably pursued it. With political and ecclesiastical controversies he has had singularly little to do. From tumultuous agitations of public sentiment he has kept himself apart. The organization and administration of religious enterprises he has left to others. Having the charge of a university, he has been *totus in illo*. His interest in the moral and religious welfare of the students has been deep and abiding. His influence has been decisive and wholesome. By precept and example he has been helpful of whatever is honest, manly and of a good report. Nor has he ever forgotten that, although a scholar, an administrator, the head of a great institu-

tion of learning, he was first of all a minister of Jesus Christ.

Those of us who for nearly a half-century have known Dr. Dwight in the places he has filled in Yale find it hard to think of Yale without him. His life has been given to its service. He has loved it with an undivided heart. He has been loyal to its traditions and at the same time solicitous for its advancement. Henceforward the direction of it will be in other hands. But he will be unforgotten. Indelibly written in its history will abide his name. Wrought into its very structure will appear his work. So long as it shall continue Yale it will not wholly lose his impress; it will somewhere reveal a fruitage of his counsel and his care. And meanwhile many lives will be the nobler, the richer, the more beneficent for the remembrance of him.

It is a matter of general satisfaction that in retiring from office Dr. Dwight does not withdraw from New Haven or the university circles. He will remain, it may be hoped, among those who honor and love him for many years. Nor does retirement mean for him a life of inactivity or infirmity. His personal influence will be felt and his powers will be usefully employed, all the more, perhaps, for his release from official cares. His countless friends are trusting that to his long day of labor is to succeed a serene evening of well-earned rest.

### Christ's Preaching and Today's Practice

III. AS TO COMPETITION

BY REV. CHARLES M. SHELDON

"Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies, and pray for them that persecute you: that ye may be the sons of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and the unjust. For if ye love them that love you what reward have ye? do not even the publicans the same? If ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect as your heavenly Father is perfect."

Applied in detail this is a most direct sociological teaching against every selfish rule of competition in the political and industrial world.

The industrial world as at present organized lives largely off the failures and weaknesses of its fellow-strugglers for a living. It was the boast of a prominent New York daily only a short time ago that the tariff on the tin plate industry had completely ruined a whole village in Europe where that industry had been carried on. The mills had closed down and hundreds of men had been thrown out of employment, owing to inability to compete with American prices in tin plate. The workmen were ruined and the village practically wiped off the industrial map. And this fact, this human tragedy, was trumpeted as a great triumph for a political measure carried through by a political party. What is that but the triumph of the strong over the weak? The present political parties largely exist through the unchristian competition and hatred of

one another. Every real or fanciful mistake or error of one party is gloated over, and during a State or national campaign it is the avowed and determined purpose of each side to do the other all the damage possible. The command of Jesus to love our political enemies would be hailed with derision by the rank and file of professional politicians. It was said in one of our prominent political Kansas papers, a little while ago, in praise of a political candidate for a State office, that he was a splendid fighter and hater. The very thing that Jesus condemned in society, the hatred of one's enemies, we praise as if it were a great virtue, and the man who would attempt today to run for governor of this State or any other, on the platform of love for his enemies, would be counted an idiot and called down by the central committee. In fact, any man who was known to entertain the views of Jesus with regard to the love necessary towards others never could be nominated for the office of governor in Kansas.

If the commercial and political world practiced literally this law of love declared by Jesus it would turn the present system bottom side up in twenty-four hours. In our homes we practice more or less the love towards one another that is necessary for the family life. A family that tried to exist by the law of competition that now rules the commercial world would be torn in pieces and ruined in a very short time. We realize the necessity in a family of love and helpfulness of the strong to the weak, but out in the industrial world we abandon this principle and beat the other man if we can. Thousands of men, members of churches, gave utterance during the late war to revengeful and hateful sentiments towards the Spaniards. The leader of one of the charges at the battle of Santiago yelled to his men, "Give them hell, boys!" as he faced death and eternity. And the sentiment was laughed at and applauded by the press and the people as perfectly proper and right to use towards the enemy.

I believe against every such spirit Jesus speaks this great law of love with tremendous seriousness, such as we do not, as a nation or as individuals, yet realize with any true conception of its depth and power. The world does not yet conduct its energy on the principle of love. If it did, we would not be building more warships at the cost of a million and a quarter dollars apiece. If it did, we would not be competing in an industrial war with ourselves and the rest of the world. We would be mutually helping one another politically and commercially. Jesus was the greatest prophet and statesman of the world. He saw that love even to one's enemies was the only safety for a world, and the only way to its permanent progress and happiness. And not until that law is obeyed shall our nation or any other step foot into the way that leads to the kingdom of God. The greatest power in the world for the life of men is love, not hatred. When the world has learned that lesson it will march with a giant's stride towards the longed-for millennium.

The fourth passage from the Sermon on the Mount is this: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done, as in heaven, so on earth."

Jesus taught the establishment of his kingdom here on this earth. The great criticism made to many of the great reforms of the day is that they are visionary; that human nature cannot be changed to such a degree as to make possible what the reform calls for. Against this pessimistic argument Jesus declared that the regeneration of mankind was possible, and that we were not to wait until we died before we enjoyed something worth while, but that we were to keep struggling for heaven on earth. "Thy will be done in earth" means that Jesus believed in a social condition where the human family lived at peace with one another, and where wars were no more, where the foolish and wicked uses of God's wealth were supplanted by a divine stewardship of his money expended in a mutual helpfulness, when man loved his fellowman and heaven was a reality in the flesh. Men scoff at Utopias. But Jesus taught not simply a Utopia, but an organized society that does the will of God on earth. Not a dream, but a fact. And every one of us who is not living to make that fact a possibility in the near future is living contrary to God's will. Every one who prays, "Thy will be done in earth," is in duty bound to rise from his knees and bring it to pass in his own life and every other man's, until the knowledge of the glory of the Lord shall fill the earth as the waters cover the sea.

The last and crowning passage in this selection from the Sermon on the Mount is taken from the closing sentences: "Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewith shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

There is no path to social progress except along the line of righteousness. The first step a man must take to make the world better is to make himself better. A great many so-called reformers are not righteous men. They are haters of others. They are constantly calling attention to the mote in their brother's eye while the beam is in their own eye. The world never got ahead any on the shoulders of a bad man no matter what he called himself. We need the things that make human life strong, powerful, beautiful. The great social cry now is for shorter hours of labor, more and better food, more leisure for personal refinement, better opportunities for child life, better homes, larger openings for individual growth, the removal of curses like the saloon, the sweat shop and Sunday labor. These demands are largely for physical comforts. The social cry is a cry for the things to make the life of man more comfortable and enduring. Jesus says: "Don't be anxious about all these things. The Father knows perfectly well that you need them and ought to have them, and you can have them if you will obey the great law of righteousness. Seek the kingdom first, make righteousness the first article of your faith, the most important plank in your social platform, and



you will have all these things for which your human need cries out."

And so along the path of the righteousness of God the nations are to find their social perfection. It is not by legislation divorced from God or immortality, not by any mysterious process of evolution, not by culture and book learning, not by any of these things that the world is to have its hunger fed and its thirst satisfied, but it is by walking in the path that he trod, the Son of Man who came into the world that men might have life, and have it, not meagerly, not partially, but abundantly.

### A Christian Clubroom for the Miners of Douglas, Alaska

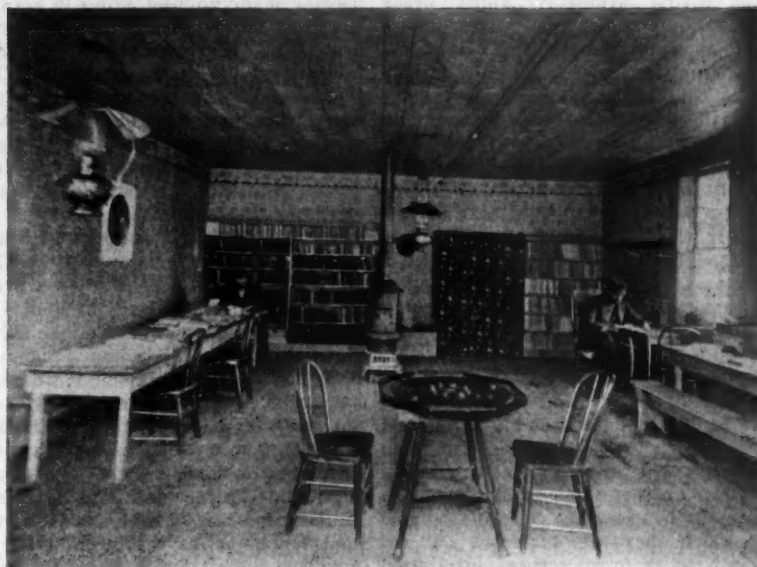
BY REV. L. L. WIRT

With the Men's Rendezvous in Juneau on a substantial, self-supporting basis and crowded to the doors daily by the men who come and go, with the Douglas Church happily on its career, blessing and being blessed, with a house of worship built, dedicated and almost out of debt, I felt that a needed work especially for and among the employes of the Treadwell Mining Company could no longer be postponed.

Through the kindness of the superintendent we commenced some time ago to hold services with the miners every Saturday night in the big boarding house; but if our interest in them had ended with the sermon, the end of both sermon and service would soon have been recorded.

Here are nearly 1,000 men, one-half of whom live in "bunk houses," where the beds rise tier above tier, as in the steerage of a liner. Of the other half some have good homes, and not a few tastefully appointed bachelor cabins. But for the most part these men have no home life at all. What leisure there may be between work and sleep must either be spent in dreary lodgings or at the poor man's club, the saloon.

Down on Front Street, where the dance houses flourish, I watched the shifting tenants until a suitable building became vacant, and then took possession of the premises in the name of a Christian club-



READING ROOM AT DOUGLAS, ALASKA  
*This room is filled at night after the miners quit work*

room. With the help of a few interested men out of employment the place was soon as clean and attractive as scrubbing-brush, fresh paper and dimity curtains could make it.

There are saloons to the right of us, saloons to the left of us, saloons in front of us and underneath the surf volleys and thunders, for our house is built upon piles, so that the miner must run the gauntlet before he reaches our door. Once there, however, he finds a cordial welcome.

If it is a wet, dismal day, as most of our days are in southeastern Alaska, he warms his hands and dries his damp clothes at the bright fire. Before him is a long table covered with late papers and magazines. One opposite invites him to examine recent mining reviews and books bearing upon the subject of his profession. A correspondence corner, with free stationery, gives promise of an early letter home. On the walls he sees some good pictures, but never a "don't" is in sight. Best of all, one end of the room is largely taken up with a library containing 500 choice books, 200 paper backs and 500 magazines in yearly files—

all the loving gifts of friends in the States.

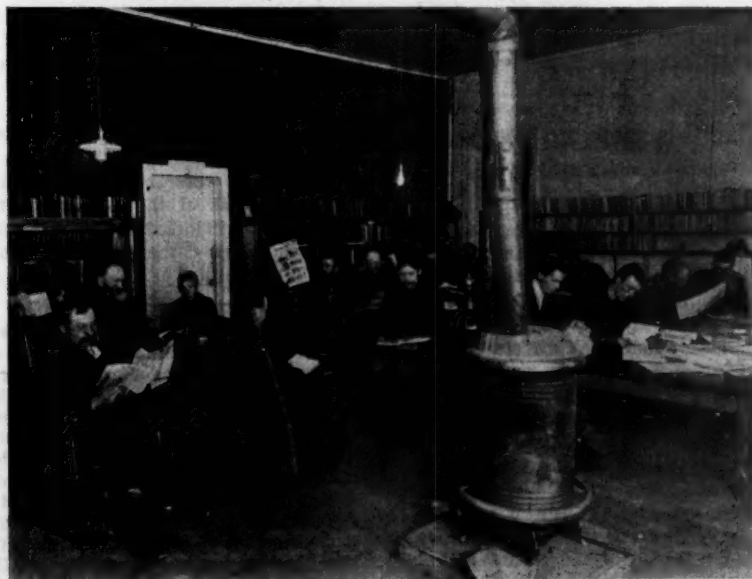
The first day we opened a man rushed in, looked around and exclaimed, "Yes, this is the place, heard about it, *just the thing*, put me down for \$1 a month." Others followed his example, and so our reading-room "caught on."

It is a quiet, orderly place, and I like to bring my work down here and sit with "my boys," as tonight. From a window one looks out upon the channel water, just now placid and still, the great white mountains opposite clearly reflected in its glassy depths. The peaks, from which great snowslides come thundering down into the channel almost daily, are just now catching the last beams of the sun, long ago hidden from our sight, tucked away as we are under the shoulder of a great moraine deposit. Such crimsons, such pinks, such soft fading blushes, and it is 10 P. M.

### The Pastorate, a Specialty

BY REV. GEORGE C. ADAMS, D. D.,  
SAN FRANCISCO

Watching some chaplains in the army has led to the thought that the minister may too easily get in the habit of going through a routine, and lose the freshness and vigor of his ministry just when they are most in demand. Two sermons on Sunday and a prayer meeting in the middle of the week, with some calling and the usual demands on the time, will soon get a man in the habit of neglecting the study of human nature, and drop him into the habits of a bearer of burdens, with no broad horizon. Add to this the fact that in the seminary we were taught most sedulously that the sermon is the center and circumference of the minister's work, and you soon get the very man who most needs to study something besides books shut up in his study, becoming expert in the theology of the past and eminently successful in preaching over the heads of his people. The best pastor, if he does not allow himself to neglect his sermon preparation, will be a far better preacher than he will from study alone. The one thing for which the overburdened people of the congregation are sighing is sympathy,



READING-ROOM FOR THE MINERS, JUNEAU, ALASKA

that divine sympathy which Jesus brought, but which the pastor knows little about on the practical side unless he knows the life of his people. Said a successful business man to his pastor after the Sunday morning service, "You can do anything you wish with us hard-headed business men if you will only give us a little sympathy on Sunday." It was after a sermon that helped him, and he said it with tears in his eyes. The pastor had been enabled to preach such a sermon because he had been in the office of that man and many others like him, and had seen what annoyed them. The business man likes a call from his pastor, provided he has good sense, drops in for a moment, brings good cheer when he comes, does not stand on his dignity and knows when to go. And the pastor who does this will be very slow about using the lash on those men from his pulpit. When he has seen the constant struggle to which they are subjected he will preach so as to give them inspiration and courage for the battle of the next week.

This study of men is fascinating, and when one has become interested in it, and has learned what a vast field for usefulness he has entered, he will be like Paul, and "this one thing I do" will take such possession of him that there will be little time for anything but his pastorate. There is solid satisfaction in feeling that you have been successful in overcoming the passions of men, and teaching them to do what they either had not thought of doing or else had not intended to do. Dr. Boardman said to me a few years ago that the more he got away from the pastorate of Dr. C. L. Goodell, the more he felt like classing him as the pastor *par excellence* of his generation. Sitting with two strong business men in the parlor where Dr. Goodell had met so many for council and comfort, and talking with these men several months after their pastor's translation, I spoke of the good they had been doing in helping the weak churches toward strength, and thanked them for some special acts that had come under my notice, and one of them said reverently, "We learned it in this room." When we come thus into the inner sanctuary of the life of a prince of pastors, we know the hollowness of the claim that the power of the ministry is declining. If that claim is true it is where ministries have neglected to develop the power God gave them. Dr. Goodell was great because he made a specialty of his pastorate and nothing else. He studied men and their needs and temperament.

Again, there is a class of pastors who are proving the untruth of the statement that the working classes, so called, are not found in the churches, and they are not the pastors who are making a fad of sociology, neither are they perverting their calling by trying to array class against class and talking about the wrongs of the laboring man. The pastor who treats all classes alike, who realizes that the question of capital and labor is one he is not competent to decide, and who is personally known and loved in the home of the working man, will have the laboring men in his congregation and in the membership of his church. The laboring man is to be treated not as laboring but as a man,

needing manly counsel, sorely in need of the great uplifting that the gospel can bring him. His labor union will keep him stirred up on the question of his relation to his employer, and if his church cannot give him something better than that he will not care much for it. He is in need of a friend, disinterested, loving, a wise counselor, one who brings him sunshine and good cheer, one who inspires him to a larger outlook on life and to a better sense of his duty to his God and his fellowman. He is beset on every side with infidel publications and is in doubt as to the inspiration of the Bible. Now into his life there comes a man who loves him because he is a man, who does not argue, but who lives Christ every day, and who uses the Bible so skillfully that before he is aware he has found the divine in it and realizes that it is meant for him. The fact that this man is a minister does not turn him away; on the contrary, he learns that a minister is a man like himself, but with opportunities he is denied, and that he wants to share his blessings with him. In other words, he has found a pastor, he is glad to acknowledge the relation, and the ministry has power for him. It is in this way, or at least in this spirit, that much of the success of the so-called institutional church has been made; personal influence on individual souls is the secret of it. No one can do it so well as the pastor himself. No matter how large the church, nor how exacting the demands of the times, some of us can afford to let everything else alone and devote ourselves to being pastors and nothing else. Let a pastor determine that he will know every member of his congregation, and will learn all about them for the sake of being helpful to them, and he will keep out of the lecture field and off from some boards of directors and out of many organizations, will pray that he may not be a crank, will be satisfied with his pastorate, and, if he possesses a fair measure of ability, he will not change every two years. In central Illinois, a few years ago, the pastor of a small church came into the study of the pastor of quite a large church and asked this question, "How do you fellows manage to get these big pastorates?" The one questioned answered, "If I wanted to leave this place, I should feel that the best way to bring it about would be to make myself indispensable here."

### Ian Maclaren on the United States

BY REV. A. W. HAZEN, MIDDLETOWN, CT.

It was my privilege to hear Dr. Watson twice in his own pulpit on the first Sunday after his return from America. He seemed even more vigorous than is his wont, not in the least worn by his lengthened tour and his "much speaking."

The morning sermon was on The Danger of the Secular Spirit in the Church. This theme was evidently suggested by his recent experience, since his main illustrations were from the United States. He said he was saddened by what he saw there, especially in the West, that the men in America were to a large extent absent from the churches and that the secular spirit was dominant; that business

rather than religion was the main pursuit. He had heard of many churches where the officers were women and from which delegates to public bodies had to be women for lack of men. Then the Sabbath was not regarded as in England and the Sunday newspaper was an "unmitigated curse."

The preacher warned his hearers lest a like blight should fall upon England. His picture of the churches in our country was indeed a dark one—too dark, it seemed to me—yet it showed how our religious life impresses a candid Englishman. REGARD for the Lord's Day and the Lord's house is certainly more sincere and general in the mother country than with us.

In his evening sermon Dr. Watson gave his people some of his impressions of America under four principal topics. First, the *passion for righteousness* which prevails there. This was illustrated by the Spanish War. Though some of the "lower journals" and politicians doubtless did their utmost to create the warlike spirit for base reasons, yet the mass of the people entered upon it from motives of justice to a wronged island. And in continuing the struggle in the Philippines, the speaker felt the same motive was dominant. Even those who opposed the war at the outset, and who do not now sustain the government, are actuated by the same spirit of righteousness.

The second point was that *character tells* in America as in England. The heroes whom the people admire are not the corrupt, self-seeking time-servers, but the truly great men, like Lincoln, Garfield and Grant. He regarded Lincoln as one of the most sagacious men that modern times have seen. Then he was pleased to find the same respect for Queen Victoria on the ground of her lofty character as among her own subjects.

The third point was the *love of knowledge* so prevalent in America. Each new State must have its college at once and its higher schools. The liberal gifts of men of wealth to institutions of learning were contrasted with the niggardliness of his own countrymen. "When will English millionaires imitate those of America in this regard?"

The fourth point was the *love of peace* which characterizes America. He did not enlarge upon this, but he knew that the desire for a peaceful settlement of all international questions was as strong with us as here.

It is perhaps needless to add that the Sefton Park Church was crowded at both services, and that the greetings to its beloved pastor were most enthusiastic. The sentiments of the evening address were warmly indorsed by leading members, who showed thereby their genuine friendliness toward us.

There are people of such fortitude, of such radiance of soul, that the sharpest pain and life-long invalidism cannot make them permanently sad and miserable. . . . The same temper, Christly in character and origin, sometimes enables a really heart-broken man or woman, after the one loved best has been taken, to face the duties of life bravely. Things of the soul and things of the mind are certainties to them. They have gone down into the depths of pain and bereavement till they have reached the immutable—the Rock of Ages.—*Mary D. Steele.*



## The Basis of Church Membership

BY REV. J. W. BRADSHAW

In 1867 the First Congregational Church of Ann Arbor, Mich., adopted, and has since continued to use, a form for the reception of members essentially identical with that just introduced into Plymouth Church, Chicago.

The church in Ann Arbor has its Confession of Faith, consisting of eight simple articles expressive of the essential doctrines of the evangelical faith. In the manual of the church this confession is prefaced by the following statement:

The following creed expresses the more fundamental articles of faith held by this church. It is not understood that each member has given assent to them all as here stated, nor is formal assent required of candidates upon their admission to the church.

Persons presenting themselves for membership are required only to assent to the covenant with the church, which is as follows:

### COVENANT

Dearly beloved, believing yourselves to be the subjects of God's regenerating grace, and so far accepting the doctrines which are held by this church that you can enter into Christian fellowship and labor with it, you now present yourselves for admission to the church and enter into the following covenant:

In the sight of God and in the presence of these witnesses, you do now avow the Lord Jehovah to be your God and Father; with sincere repentance for sin, you accept the Lord Jesus Christ as your only Saviour and the Holy Spirit as your comforter and guide.

You take the Scriptures as the rule of your life. You humbly devote yourselves to God, consecrating all your powers and possessions to his service. You promise that you will seek the honor of God's name and the interests of his kingdom; and that henceforth, abiding in Christ, you will endeavor to bring forth and to manifest the fruits of the Spirit.

You do cordially enter into fellowship with this church, promising to attend and support its services according to your ability, to submit to its discipline, to promote its prosperity and peace, and to walk with its members in Christian watchfulness and affection.

All this you solemnly promise in humble dependence upon the grace of God.

The church will rise and the pastor will say: We, therefore, the members of this church, joyfully welcome you to our communion and fellowship. We engage to watch over you with Christian sympathy and tenderness, as members of the household of faith; to seek your purity, peace and edification; and, so far as in us lies, to advance your spiritual interests. "The Lord bless you and keep you, the Lord make his face to shine upon you and be gracious unto you, the Lord lift up his countenance upon you and give you peace."

As the seat of the oldest and most prominent of our State universities, the community in which the church at Ann Arbor is situated is marked by much more than ordinary intellectual alertness, and its atmosphere is charged with the spirit of fearless investigation. During all these years in which, under the stimulus of new scientific and philosophical conceptions and new standards of literary criticism everything in the realm of religious belief has been challenged to stand and show reason why it should not be abandoned, this form for the reception of members has been in use. The result is more than satisfactory. By reason of its conditions of membership, the church has been able to draw to itself and to help to a clear and positive Christian belief many who, at the time of their reception to the church, would not have felt at all justified in asserting their intellectual acceptance of any elaborate creed.

Beginning with little more of which they were certain than the spirit of faith and the purpose of righteousness, they have been assisted to a Christian life, to a Christian experience and to a widening and solidifying Christian belief.

No one in connection with the church would for a moment entertain the proposition to abandon the method at present pursued, and to return to that custom which has been most common in Congregational churches in the past.

## In and Around Chicago

### Children's Day

This day was observed even more generally than hitherto in our churches. As Dr. Noble was absent on business connected with Commencement exercises at Talledega, Ala., Rev. W. F. McMillen had charge of the services in the Union Park Church. In the evening the church was crowded. The school never appeared better or more enthusiastic. Mr. McMillen managed to address at least two other schools than the Union Park during the day. The missionary work of the Publishing Society was never more popular than it now is in all our churches.

### The Armour Mission

With this notable mission Sunday, June 11, was the twenty-fifth anniversary. The present school and the missionary work of which it is the center grew out of a Sunday school established by Plymouth Church. The work in the mission since the transfer from simple mission quarters to a home of its own, furnished by Mr. Armour, has largely been done by persons more or less closely connected with that church. Both school and institute, thanks to the unstinted generosity of Mr. Armour and the tireless energy of Dr. Gunsaulus and of many others associated with him, are now recognized as permanent agencies, through which an unlimited amount of good is constantly coming to the city. The Sunday school has often registered as many as 1,800 pupils, with an average attendance from 1,800 to 1,500. Church services are fairly well attended but work among the young is kept to the front.

### A College Commencement

To Marietta College Commencement day was one of the most glorious in her history. June 13 the announcement was made that all debts had been canceled, and that \$75,000 had been pledged to meet the conditional gift of \$25,000 from Dr. Pearsons. No trustees ever wrought harder or gave more generously than those who serve this college. The chairman, W. W. Mills, Esq., has been indefatigable in efforts to obtain funds. It is due to his energy and his gifts that the money has been secured. The four classes pledged over \$3,000. Rich and poor have given. It was felt that the college had reached a crisis, that it must meet its obligations at once, increase its endowment, or close its doors. It now has \$225,000 in interest bearing funds, fine buildings, a splendid campus, and a library of 62,000 volumes, among which are some rare works on early American history. This money has been raised outside of New England, chiefly among the friends and alumni of the college. Sometime the West and the Interior will be able to provide generously for the institutions whose foundations were laid by the self-sacrifice of men who came from New England, lived and died in the valleys and on the prairies of the West, in order to extend and make permanent the principles of their old home. The situation of the college gives it a field of its own and a special mission, as its friends believe, to the youth of West Virginia. No college has a more loyal alumni or a brighter outlook for future growth.

### Fox River Congregational Club

This association of Congregationalists living near the Fox River in Illinois deserves notice not less for the character of its members than for the excellence of its work. It meets quarterly. A morning session is followed by a luncheon which the ladies of the entertaining church provide and at which there is always some interesting after dinner speaking. This is followed by an afternoon

session, which closes in time to permit visitors from a distance to reach their homes. The dues per member are only fifty cents a year. At the meeting Tuesday, June 13, with the church in Sandwich these topics were discussed: What Is the Bible? The Union of Science, Literature and Religion, The True Purpose and Process of Education, The Religious Newspaper in the Church and the Home, What the Church Offers Men, What Is Orthodoxy? The speakers were President Blanchard of Wheaton College, Rev. G. H. Smith, Dr. John Faville, Dr. J. T. Blanchard and Rev. T. S. Oadhams. The meetings of the city clubs are sometimes criticised for overcrowded programs. Those held in the country are open to the same criticism. Too little time is given for social intercourse and for that extempore discussion which is frequently the best and most profitable. If visitors are present they are not unwilling to have an opportunity to see something of the town, or to form acquaintances which they will remember through life. The meeting at Sandwich was in every way successful and indicative of the high aims which the members of the churches in this beautiful valley cherish. The next meeting will take place in September and with the church in Geneva.

FRANKLIN.

## In And Around New York

### Church Extension

Through the efforts of Dr. Kent and other Brooklyn pastors two new Congregational churches will be organized before mid-summer. The Martense Church, which has been mentioned before as replacing a saloon, has a pastor, Rev. A. W. Maddox, a recent seminary graduate. He is pushing the work, and there are encouraging prospects of an early formal organization. On June 26 another church will be organized on Flatbush Avenue. Some fifty persons who are Congregationally inclined went to Dr. Kent and asked the help of the Extension Society to form a church. These persons are ready to assume the financial responsibility, and have hired a hall in which services are being held every Sunday evening. The hearty co-operation of the other pastors is very encouraging, and nearly all of them have preached or have promised to preach to this new congregation. In the fall several other unchurched districts will be looked into and the work of extension pushed vigorously.

### Evangelical Forces

When Dr. Chapman came to this city from Philadelphia, where he left John Wanamaker's large church to become the pastor of a small Presbyterian church here, orthodox Christians rejoiced over the addition to their working force. Other indications point to the coming of more fervent preachers of the gospel to this city. Dr. Faunce has accepted the presidency of Brown University, and the Fifth Avenue Baptist Church has already taken steps to secure his successor. Much pressure is being brought to bear both from inside and outside the denomination to bring Dr. H. M. Wharton from Baltimore. If he comes, it means another strong evangelical preacher for the city. He has preached several times in the Fifth Avenue Presbyterian Church and many there have wished that he were a Presbyterian, but whoever that church finally gets it is quite certain that he will be the same style of preacher as Dr. Chapman or Dr. Wharton. There is talk of combining several Presbyterian churches and making Dr. George F. Pentecost the pastor. But this is not all. Several of the prominent churches, representing almost as many denominations, have united in an effort to reproduce Northfield here this summer. This plan consists of a four months' series of daily meetings in a large tent pitched in the most central portion of the city. Mr. Moody is expected to open the series, and he has consented to allow his best speakers, including Rev. F. B. Meyer and Rev. G. Campbell Morgan, to make addresses. These are indications that the pen-

dulum is swinging the other way, and that there is a strong "return to Christ" and his teachings of salvation.

#### Trial in Presbyterian Churches

It is difficult to account for the misfortunes which continue to visit Presbyterian churches on Manhattan Island. Calvary, located in a fine part of Harlem, and with a record of nearly twenty years behind it, voted last week upon the recommendation of its session to disband and to sell its property, the latter worth \$100,000 or more. At one time the church had 700 members. The reason given by the pastor, Rev. Dr. James Chambers, who has been there for many years, is that there are not enough Presbyterian families in the neighborhood to support the church. A farewell reception was tendered the pastor and things came to an end. Madison Avenue and Phillips congregations unite, spending \$75,000 on rebuilding the latter's church and selling the other, using the proceeds as an endowment. No fewer than ten other Presbyterian congregations on Manhattan Island, and those among the most prominent, are either pastorless, torn by factions or financially embarrassed. In five of them all these conditions obtain. A committee of presbytery is investigating the West Church, that to which Russell Sage, Henry M. Flagler and others belong, and predictions are made that unless prompt action is taken the church will fall utterly. This unfortunate situation is the more singular in that it does not extend to Brooklyn. There new churches are being erected and missions started. The tide has been watched for some time in the hope that it would change, but the failure of Calvary indicates it to be still setting in the wrong direction.

#### Dr. Hall's Church

No one has been selected, as yet, to succeed Dr. John Hall at the Fifth Avenue Presbyterian Church. The committee on pulpit have adjourned their meetings until next fall, and for the first time in many years the church will be closed during August. The persistent efforts to secure Rev. Alexander Connell of London have failed, as he prefers to remain at the Regent Square Church, London, where he receives a salary one-third as great as he has been offered by the Fifth Avenue Church. Some in the church still insist on a foreigner while others demand an American. Prominent preachers will occupy the pulpit until August. The committee is endeavoring to secure some of the prominent clergymen from Europe who will attend the Pan-Presbyterian convention, to be held in Washington the latter part of this month. It is hoped that there will be found some one among them who will satisfy the congregation.

#### Neither Dew nor Rain

The Roman Catholic bishop of Brooklyn was besought by priests of country parishes on Long Island to issue an order for the use of a prayer for rain, and last Sunday not a few ministers, also, both those having such a prayer in their liturgies and those who do not, prayed for water for the parched earth. Strawberries were well-nigh ruined hereabouts, and other fruits will be unless rain comes soon. Dust is everywhere, and lawns are yellow where they are not brown. No such drought has been known in years.

#### CAMP.

Much misunderstanding of the import of the statement relative to alcohol as a food put forth last week by Professor Atwater of Wesleyan will be avoided if it is borne in mind that all he claims to have demonstrated beyond peradventure is that alcohol, when burned or oxidized by the human body, produces heat in precisely the same quantity as if it had been burned in a lamp. That it repairs waste or builds up the body or furnishes energy that may be stored up is no more true now that the eminent Wesleyan authority on foods has spoken than it was before he made his deliverance.

## Our Readers' Forum

### WOMEN IN THE A. B. C. F. M.

Your family of readers is a large one, and week by week we scan your pages with eagle eyes and generally with approving hearts. In the last issue of May 25 you announced the fact that the State Association had nominated three women to the corporate membership of the American Board. The names are of exceptional excellence and would do honor to any corporation. Your comment is that the choice indicates that the constituency of the Board approves of a generous proportion of women in its management, and you add, "If this sentiment shall prevail, it will result finally, in our judgment, in the abolition of the Woman's Board." You do not say whether this is held out as a danger signal, or as the dawn of a brighter day, but to some of your readers it seems the former, not alone to the Woman's Boards, which have done royal work for a generation, but to the larger interests of the American Board. At first sight it seems a harmless thing and only complimentary to woman's executive ability that she should be given a place among the corporate membership, but it has been openly said by representative leaders that this step is only an entering wedge to having women on the Prudential Committee, and that to the abolition of the Woman's Board.

Probably the work abroad could be managed by the one executive committee, composed of both men and women. Possibly there might be less of friction in the foreign field when all the work was alike cut down and retrenchment applied to women's part of it as well as to men's, but how would it be about raising the money at home? The Woman's Board owes its success to its thorough organization. It is an army, regularly organized and officered. Shall it be disbanded? It certainly would disintegrate rapidly were there no central authority, no bond of union, no *esprit du corps*, no annual conference to stimulate enthusiasm.

Doubtless when the Lord has no further use for the Woman's Boards they will give place to something better, but for the present, when men propose to have the American Board absorb them, it seems like the request in our Lord's parable, "Give us of your oil; for our lamps are gone out." What can we answer but to continue the text, "Not so, lest there be not enough for us and you; but go ye rather to them that sell and buy for yourselves."

E. C. P.

### WHAT WILL THE OUTCOME BE

The fact that the General Association of the Congregational Churches of Massachusetts have, out of five new corporate members for the American Board to be nominated by them, chosen three women is significant and indicative. Your suggestion, in your editorial of May 25, that if this sentiment shall prevail it will result finally in the abolition of the Woman's Board I believe will be absolutely true.

The decadence of interest in the work of the American Board, in our churches as a whole, is indisputable. We try in various ways to account for the continual falling off of financial support, and this in the face of the increasing additions to our churches and with the same increasing wealth. The question how we can restore and strengthen the real, personal interest in foreign missions once felt in our churches is falling into the background, giving place largely to the many and various plans and pleas for raising money when genuine zeal is gone. That there is money enough and to spare in our churches amply to sustain all our benevolent societies no thoughtful business man will deny. Money goes where real interest in matters leads. Should this beginning in Massachusetts, already referred to, result in having a large number of women upon our board of corporate members and in the extinction of the Wom-

an's Board the decadence referred to will probably increase. Women who are real lovers of the foreign missionary work can find full scope for all their powers, influence and gifts in connection with our long-established, wisely and economically managed and greatly blessed Woman's Board. Its great help to our work for the heathen world in the past years has never been, can never be, disputed. It is now and has been the strong right arm of the American Board.

The present corporate membership should carefully consider this step, now likely to be thoroughly and persistently pressed. Were there no Woman's Boards, the aspect of the case would be wholly different. In the discussion thus far no really valid reason for this change has appeared; no gain of money or of interest can possibly result. Is it not best to let well enough alone?

Let us rather strive to strengthen the old Board in ways better than by weakening, if not destroying, its strongest ally. What our Lord joined together years ago let us be slow to sunder.

Vermont.

CORPORATE MEMBER.

### HOW SHALL THEY HEAR WITHOUT A PREACHER

If the need of ministers is to be measured by the number of "places every way eligible that will give them \$1,000 a year and a suitable parsonage," a large part of our towns even in prosperous New England are not to have ministers, for example, perhaps a third of the New Hampshire churches would be supplied. But are not the remaining two-thirds to a good extent equally rewarding to devout and aggressive pastors who stand in the name of Congregationalism for education and a high standard of piety?

Shall we turn away our pastors from these churches, institutional in motive, if not in name, molding the character of the towns in which they are located? Do not the salaries in many instances represent a due proportion of their income devoted to religious purposes by the families of the congregation?

Cannot many pastors with varied experience in town and country testify that a comparatively moderate salary has often given to their families as much of comfort, opportunities for education and provision for old age as more pretentious offers?

### A PASTOR'S DAUGHTER.

#### ONE AMONG MANY WAITING MINISTERS

I notice what you say about there being "field enough for those who have faith and courage enough to make their own parishes."

Let me say that I have been looking all about the region where I live for just such a field. A field where I can preach the gospel for no compensation and build a church of Christ. I cannot find it about here.

If any one will tell me of a field where I can preach a year with no, or very little, compensation, with the hope of building a church which will finally give me my bread, I should be happy to take such a field. I say finally, for I have now only just enough of this world's supply to last me but two or three years and I then should be dependent on others.

I have friends enough to vouch for my sincerity, as shown in my past labors. I left a kind people nearly five years ago on account of ill health, but now I am well enough to do good work again and have a sincere desire to be useful for the remainder of my days. I have a dread of turning my attention to any business outside of gospel work. S. S.

[We should be pleased to put any church or community needing a pastor in communication with the writer of the above letter.—EDITORS.]

Nothing is so dangerous as an ignorant friend; a wise enemy is worth much more.—*La Fontaine.*



## THE HOME

## The Impotent Man

BY EMERY FOTTLE

O Christ, by the pool of thy love I lie  
And sigh for its troubled deep—  
What world-worn souls find healing there  
While I my sickness keep!

"O pity!" I call to the eager crowd,  
From my low, unheeded place;  
"An angel's arm in shadowed might  
Falls on the water's face."

I know not if skies be the old loved blue,  
If the spring and birds be nigh—  
Such bitterness has filled my heart  
Lest Thou should'st pass me by.

In the silence of God alone I wait,  
For the world has clean forgot;  
Thou wert a man of human grief,  
Say thou wilt leave me not!

O Christ, it is thou! And I knew thee not  
With my holden eyes of pain—  
The cry scarce off my trembling lips—  
I live, I love again!

## Equanimity

The London *Spectator*, in a recent article upon the life of Queen Victoria suggested by the celebration of her eightieth birthday, characterizes her wonderful success as the head of the English state under the one word, *equanimity*. She has always kept an equal mind, never claiming more or accepting less than her right, never allowing prejudice or personal desire to come in the way of duty, never disturbed by the success of opinions with which she did not agree or the elevation of men for whom she had no liking. And this equanimity, which in her case often amounted to self-effacement, has given her a reputation for wisdom which often enabled her to wield an influence that could not have been hers if she had been suspected of self-seeking.

This equanimity, with its breadth of view and wisdom of judgment, is not, in the general opinion, perhaps, a woman's quality, but when it does exist in combination with unselfishness it gives the woman who has attained to it a place of power among her acquaintances which any one might envy. It is not in unselfishness that women fail to reach this high of influence. Unselfishness is a womanly quality, but unselfish women are not always wise. It is more often in lack of breadth of view—the mental unselfishness which views a situation from a point aloof, without passion or thought of its relation to herself or her friends. Women are too often partisans, and often blind and narrow partisans. Hasty judgments, colored with even the faintest shade of personal prejudice, are sins against the largeness of mind which sees the end from the beginning and separates the false from the true.

We do not become acquainted with people and make new friends by merely passing them in the street; and we can pass by Nature all our days and never have even a speaking acquaintance. If you wish for this or more you must go to her afoot and, begging to be introduced, make your obeisance and express your pleasure for the privilege. Such as do this are never turned away, nor, I venture to say, has any one who has done this ever regretted the step.—C. C. Abbott.

## Clubs and Conversation

BY HELEN CAMPBELL

To the old-fashioned person who remembers some forms of the past it is becoming clear that one prime use of the multitudinous clubs is to compel a certain portion of attention, of listening to what others have to say. It is not always a comfortable method, particularly when the papers have been taken bodily from the encyclopædias, yet it has its advantages. The tradition of attention is preserved, and while few but those who propose to join in the after discussions really fix their minds upon them, these few have received half an hour or so of compulsory education.

All other influences in the society of the day, receptions, afternoon teas, "functions" of every order, sum up simply as conversation killers. If one flees to a corner for a few coherent words with a friend, a distracted hostess is instantly on the scent.

"O, really now, you know this won't do. You must diffuse yourselves"; and you do diffuse to such purpose that not a rational idea goes home with you.

"But does no one ever listen?" asked a brilliant Frenchman, not long ago, as he paused in the doorway for a glance backward at a *salon* crowded with fashionable women, all illustrating the four G's, profanely arranged by Dr. Oliver Wendell Holmes, "giggle, gabble, gobble, git." And one of Boston's most noted and most worthy-of-note women made answer:

"Never, my friend. It is a lost art."

In China, we are told, the laws and rules of ceremony number 300, the rules of behavior 3,000. The American temperament would scatter such code to the winds, yet it is certain that there might well be a dozen or so plain laws which could to advantage be made a part of—the public school system, we will say.

"There is no reason," says a recent English reviewer, "why the general laws of true social etiquette should not be as clearly stated as those of golf or cricket, and, presented in this systematic form, as easy to acquire. Most young people know in these days that a golf player must not strike his ball from the tee until the player in front of him is two strokes ahead. That rule, amongst others, is put up in every golf ground. But they do not know, since it is not put up in every drawing-room, that very much the same rule should be observed in conversation. A golf player would not think of standing close to the tee from which some one else is driving off, with his club raised to strike before the other had well played. But when he is playing the game of conversation, he thinks nothing of standing impatiently, with his mouth open, while the other player is speaking, obviously not listening, but waiting to speak himself the moment the other shall have done. He obeys the former rule because he has seen and heard it clearly stated as a rule of the game; he transgresses the latter one because he has not seen or heard it so stated."

There are plenty of etiquette books, good in their way at times, at times so bad we marvel at their existence. But the book of the higher etiquette is yet to be written—a book of ethics some might call it, since our duty to our neighbor

would certainly form a large part of its contents. It need cover only the simplest of lines. Our conduct at an ambassador's ball or a dinner to the prince is not in question, and if it were there are plenty of directions for such occasion. But actually to make a business of hearing what others have to say—for this and things of like quality there are no directions either in schoolroom or drawing-room, in nursery or kindergarten. Yet a good listener is as fascinating as a good talker—more so in this generation, when everybody is talking—and a real listener as hard to meet as a nymph or dryad by fountain or in wood. The real talkers and the real listeners have fled society.

"When A comes to see me in my den," said a well-known literary man, "we talk into the small hours, and I am happy for days afterward. When we meet at a tea he looks foolishly at me and I look foolishly at him, and that is the end of it. Words in plenty, but nothing back of them, more's the pity. And yet we have all the elements of fine talkers, if only anybody would keep still long enough to get at a few principles. They don't. They won't. Perhaps they can't, and real talk must wait for another generation. But if you want to hear a little just come round next Monday night to — Street."

## The Producers of Our Food

BY ANNA BARROWS

At this season of the year we all instinctively draw nearer to the soil, and it is good for us also to realize our dependence upon the men and women through whose efforts mother earth is made to yield her treasures to feed and clothe us. A hundred years or more ago Count Rumford said: "The number of inhabitants that can be supported in a country depends as much upon the art of cookery as upon that of agriculture; both arts belong to civilization; savages understand neither of them." And yet until the present generation Americans have acted as if they thought that any one might farm or cook by instinct and that education in these lines was wholly unnecessary. Now we must admit that Secretary Wilson is right when he declares: "The farmer of the future must be a practical scientist. The man who does not understand the science of the soil has no business on the farm. If a boy wants to be a farmer, it is just as necessary that he take a course in an agricultural college as it is to the boy who wants to be a lawyer, doctor or preacher to have a university education."

There is no other industry for which the United States Government is doing so much as for farming. The annual report of the Secretary of Agriculture should be read by every citizen to appreciate the work undertaken by this department. If our butter cannot compete with that of Denmark in foreign markets, men are sent to study methods of butter-making there; others go to find new food products in Russia, in Japan, in Africa, and another set of experts here are trying the merits of such varieties in our soils. To make a market for our grains in Europe a commissioner is sent over there to show the people how to cook Indian corn. Bulletins from the United States Depart-

ment of Agriculture on topics of interest to both producers and consumers of food products are distributed free or at cost.

I have not space here to give details of the establishment and growth of the agricultural colleges and experiment stations in this country. The success of similar schools in Europe led to their introduction here some thirty years ago, and they are now found in nearly every State and Territory, but are most numerous in the West. Wherever it is feasible the college and station are associated. Some States have one college and two stations. Naturally the work of the stations in the various States differs widely, according to the crops best suited to the section of country. The bulletins sent out by the experiment stations are now recognized everywhere as embodying valuable scientific research.

The station at Geneva, N. Y., makes a double report of its investigations—one in scientific terms for experts, the other simplified or popularized for the people. The rooms at the new building of the Geneva station which are set apart for dairy experiments are models in their appliances and cleanliness, and show how far dairying has advanced in a few years. The Cornell station during the past five years has done much for the rural schools. According to a late report of this station 2,816,000 pages of nature study leaflets have been printed and distributed to 22,000 teachers in New York State, to say nothing of supplying many in other States at low rates.

The agricultural or State college, as it is often known, is usually a co-educational institution. Because women are among the students and owing to the close relation of cookery and agriculture, departments of domestic science are an important feature in many of these colleges, especially in the West. The title of professor belongs to this department as to others, and the course of study includes much besides cookery. The Kansas College recently has dedicated a building, designed for the use of this department.

The farmer's institute is a school for the adult man and woman who have not had the opportunity of the agricultural college. These meetings are similar to the teachers' institutes. The average duration is one or two days, with three to five sessions. Attendance varies—probably 200 is a fair average for each session. New York appropriates about \$20,000 annually for this purpose, and during the past year, from December to April, about 350 such meetings were held in that State. Every other State and Territory is doing something in this line, though few have as generous appropriations.

The speakers are the professors from the agricultural college and experiment station of the State, local farmers who have distinguished themselves in some line of farming and specialists from outside, like Ex-Governor Hoard of Wisconsin, who, having developed the dairying industry in his own State, is now doing missionary work in this direction all over the country. These meetings generally are held during the winter season, when farmers have most leisure time. Favorite topics are how to lower the cost of production and transportation, How to reduce the number of middlemen between producer and consumer and How the farmer may get most out of life for himself and his family.

The latter subject is receiving more and more attention, and the "woman's section" is now an important feature of many institutes. Sometimes this is a separate meeting; oftener it takes the place of a regular session, when the men are quite as interested as the women. Education of children, choice of food and cookery are the usual subjects. It is far easier to talk of foods in such meetings than before the average woman's club, whose members have little idea what is meant by the terms proteids, carbohydrates, calories and the like. Moreover, the country women have the advantage of working with their own hands; therefore they see a point more quickly and ask intelligent questions.

The Government bulletins, prepared under the direction of Professor Atwater, furnish much tabular matter, which has been used freely in these institutes. Farmers are coming to see that it is as essential for them as for food manufacturers to show the consumer the best ways of using food products, so the commercial side of good cookery as well as its importance in home life has a place at their meetings.

Many of the greatest sociological problems of the day result from the rapid growth of large cities and the unwillingness of our people to work with their hands. If we can learn to combine brain and hand work, to discover the interesting phases of country life, and to make the daily routine in small communities more tolerable, these questions will be solved. Ministers and teachers consider themselves broad-minded and well informed, but there are yet many who have the old idea that literature is something higher than science and that the affairs of daily life are common and unclean. For such there is no better means of awakening than a visit to the experiment station and agricultural college.

### To June

March is a trumpet flower,  
And April a crocus wild;  
May is a harebell slender  
With clear blue eyes of a child;  
July is the cup of a tulip  
Where gold and crimson meet,  
And August a tiger lily  
Tawny with passion and heat;  
But June is the rose of the world,  
Precious and glowing and sweet!

Fair is the flush of the dawning  
Over the face of the sky;  
Sweet is the tangle of music  
From wild birds fluttering by;  
Brilliant the glow of the sunset,  
And graceful the bound of the deer;  
Glad is the laugh of the children  
Ringing like joy-bells clear;  
But what can compare with thy beauty,  
O red, red rose of the year!

—Mary E. Blake.

Spite of all treatises that have appeared lately, to demonstrate that there are no particular inherent diversities between men and women, we hold to the opinion that one thorough season of housecleaning is sufficient to prove the existence of awful and mysterious difference between the sexes, and of subtle and reserved forces in the female line before which the lords of creation can only veil their faces with a discreet reverence.—*Harriet Beecher Stowe.*

### Closet and Altar

*I am the Light of the world. Ye are the light of the world.*

The Christian is called a light, not lightning. . . . It is folly to endeavor to make ourselves shine before we are luminous. And this is what God intends for you all. It is the great idea of his gospel and the work of his Spirit to make you lights in the world.—*Horace Bushnell.*

Christ compares his people to lights in use. A hidden lamp is not a paradox, but a contradiction.

When the lightkeeper's lamp is kindled his work is only just begun. The windows of the lantern must be kept clear. In wintry storms he may need to spend the night clearing the sleet from the panes, lest the light should be hidden. The light of Christ may burn within but what help will it bring the world if the Christian be not a transparent medium?

Christ gives light according to our capacity and need. He does not blind a little child with spiritual glory nor leave an archangel in the twilight that befits the weakness of a little child.

True Light of every human soul,  
In whom we live from hour to hour,  
Our shadows clear, our doubts control,  
And hold us safe from evil's power.

Shine in our troubled days, with clear  
And joyful beams of love and strength.  
No shadow lives while thou art near,  
No dusk, that falls to dark at length:

But growing radiance that foretells  
The light of years in glory spent,  
Calm peace that in thy presence dwells  
And blessed clearness of content.

And, since it is thy will to shine  
For the dark world through lives of men,  
Take for thy use this heart of mine;  
But fill it from thy fount again—

Thy fount of light—that I may be  
Thy lamp, to shine with helpful ray,  
That some who enter in may see  
Gleams of thy love along the way.

—I. O. Rankin.

The perfect Christian may be compared to a perfect mirror, which, though dark and opaque in itself, being placed before the sun, reflects his whole image, and may be said to increase his glory by increasing and scattering his light.—*Edward Payson.*

Light of the World, whose glory shines in the face of Jesus Christ, grow in our darkness to the splendor of thy perfect day! Thou dwellest in mystery of light and we reach up toward thee in full assurance of thy presence and thy will to make us pure. Disperse our fears. Transform our ambitions. Teach us to leave the paths of shadow for thy way of truth. Help us to trust thee wholly and to take each step thy wisdom shows in quiet confidence and joyful hope, assured of thee whatever else may fail. May the revelation of thyself through us grow ever clearer as we walk with thee. Let it shine in common things and quiet hours, from thee to us; from us, by thee, to those who need and see thee not, that we may show thy glory and be made partakers of the joy of Christ. Amen.



## Pussies That I Have Met

V. THE PUSSY OF THE BELLS

BY MARTHA GILBERT DICKINSON

The pussy of the bells lives 385 steps above Paris! Not in the red *ballon* that hangs over the city during the summer days, tempting the venturesome to an ascent, but on the high battlement of the cathedral of Notre Dame. The way to find her if you want to make her acquaintance is "up a winding stair," sometimes dark, then broken by a tiny window letting in the light to encourage you to climb on, until you step out from the four walls of the mighty tower and find yourself in the gallery that runs entirely around the roof, over the heads of all creation, a neighbor of scattered spires and fleecy clouds. Still higher above the main roof are the great belfrys, where hang the voices of Notre Dame—those solemn bells that mourn for the dead and call to mass and celebrate *fêtes* or ceremony.

These are pussy's friends; the patient bell ringer is all her family. When he leaves his little box of a shelter, where he stays when it is chilly, or his chair against the parapet when the weather is warm, puss walks in his footsteps to help him ring and toll. In the South Tower swings the famous great bell of Notre Dame, given in 1600, and in the North Tower hang the other bells waiting to sound their messages down over the crowds below. The French say, "The solemn and silvery sound of the bells is harmony to the ears and precious instruction to the heart," and certainly pussy had a calm and tranquil expression in her yellow eyes very unlike that of the street cats I had seen.

She said it was a busy life, with little inducement to play until evening. True, the gargoyles, as she called the strange-looking animals carved in stone all around the gallery, were always grinning and ready enough for a frolic, but they could not chase their tails, being made, as they were, of stone, and she got tired of chasing herself in and out among them after a while.

She looked so dignified that I suggested that the stars must be very near at night and she ought to study astronomy in her leisure hours, to which she replied that that was her only uninterrupted time for practicing her singing. Then we talked awhile about the sights to be seen over the edge of her airy world. She liked best to watch the boats go by on the Seine and the cabs and buses back and forth over the bridges, and to look off over the miles and miles of houses where she knew other cats were earning a living less content. It was something to live where the barking of a dog was never heard, at least!

She had to admit that she liked a bird hunt as well as when she was younger, and I couldn't help noticing how she stretched out her paws and unsheathed her claws as she spoke—glancing at a wee nest lodged in a niche of the belfry. She was astonished to learn that the black specks in the square below were all people like me, not mice, as she had supposed, and when I had finished telling her all the latest news that I imagined would interest her she exclaimed, like a true French pussy, "Ah, if more of the stupid ones

who come up here did but speak my language, I should be the happiest cat in Paris!"

Just then the bell ringer rose, for there was to be high mass down in the cathedral, and puss jumped up to follow him, saying, as she glanced back at me: "Do come again some day and see us ring. My address is, Care the Bell Ringer, North Tower, near the Parapet, Notre Dame Cathedral. I am always at home!"

## Extraordinary Pies

A writer in the *American Kitchen Magazine*, in a racy article of childhood reminiscences, gives some recipes for mud pies which ought to be handed down to posterity. Here are two or three:

Our choicest recipes we had from an imaginary old Mrs. Orpheus T. Piggoty, who was a famous cook. She lived just behind the poplar in the meadow. Sometimes, indeed, I believe she lived up in the tree. It was she who told us how to make rich fruit cake: You take one cup of white flour (fine sand from the bank across the road) and a cup of sugar (more sand from another bank) and a cup of molasses (rich black mud from the brook) and stir it constantly—Mrs. Piggoty never said how long. Then you put in your fruit (bits of stick and dried leaves). Small bits of old shoe leather made very nice citron, and butternut bark was fine cinnamon. We had a few real cloves, which we used over and over again to give our cakes and pies a spicy odor. Then stir in half a cup of buttermilk (water). Mrs. Piggoty was very particular that this should be exact. Measure one drop too much or too little and your cake was ruined. Last of all you must put in one tablespoonful of borax and two of saltpetre (sand again) to raise the cake. Mrs. Piggoty did not suspect that this method of raising cake was quite unique. However, the cake nearly always came out well, and we put on a heavy chocolate icing (more black mud). General Grant has been known to eat seven pieces of this when dining with us. We always planned to have some on hand, for one never knew when he was coming to dinner.

George Washington was much better about telling us ahead. Frequently we had a week to prepare for his coming. He was very fond of a certain chicken pie which we made out of grasshoppers with a crust of clay. I remember once he said that his Martha was an "excellent good woman," but she couldn't make a chicken pie like that. We asked him if she singed her chickens, and he said, "No." He thought she put them in feathers and all just as you do for blackbird pie, only of course they weren't alive as the blackbirds were.

That conversation suggested to us that we might make a blackbird pie, and so we did with four and twenty great buzzing blue bottleflies as blackbirds. When the pie was opened—I remember Napoleon and Julius Caesar were dining with us that day—sure enough out flew the blackbirds. It was a great surprise to the guests, though I could see that they were disappointed at the loss of the pie.

Children have more need of models than of critics.—*Joubert*.

## Walter Baker & Co.'s BREAKFAST COCOA.



A Perfect Food.  
Pure, Nutritious, Delicious.

WALTER BAKER & CO. Ltd.  
Established 1780.  
DORCHESTER, MASS.

## ACTIVE MEN

who can't make time for luncheon without missing an engagement, will find that a cup of

## LIEBIG COMPANY'S EXTRACT

OF BEEF can be made in one moment, which will renew the strength and vitality and prevent exhaustion. Keep a jar in your office. It will save your health.

Genuine with this signature in blue:—

*Frederick Liebig*



## For Your Skin's Sake

always have Wool Soap in your soap-tray. It's the skin's chaperon—it takes care of your skin, because it is positively pure, just clean, white, unadulterated soap—safe soap for the whole family, for baby and all the folks.

Swift and Company, Makers,  
Chicago

## The Conversation Corner

**W**HO says our humble Corner does not take in about the whole world and all sorts and conditions of men and children and pets? Last week we went from a Maine squirrel to a Japan schoolgirl; this week we will start off with a Maine girl—before her letter is too late to print—and then jump half across the continent.

WINDHAM, ME.

Dear Mr. Martin: I have hung nine May baskets this year. It is the first year that I have hung them at all. When I hung my brother's May basket he was outdoors and caught me right off. I have three other brothers. I am seven years old. I have no sister.

ELLEN MAY.

How can that be? Has not each of your brothers a sister? Now for a group of boys in a new State, lately occupied only by Indians. There are some of them left, as you see by the picture sent me by our Corner boy, who lives at the

Eyes! I do not understand why the elephant boy had to leave because the dining hall was burned—did he live in there all the time? Did he carry off the elephant in his trunk—I mean the boy's trunk? I remember now that Evan's father, the missionary among the Indians there, wrote me a while ago that the building was burned, but they hoped to build it again—perhaps little *Pull-the-Elephant's ears* will come back then.

Evan's use of the word "timber" may sound strange to New England boys, for they apply it to wood ready for building a house or a ship, but in the West it is applied also to standing trees—a wood or forest. I remember that once, when a little boy and I were starting out for a certain place in the country in Kansas, we were told to watch out for the "Ne-o-sho timber."

And here is a letter from another missionary teacher in Dakota:

came into my library bringing in his hand a little toad he had found in the road!

And here comes a letter from the Indian Territory, although I am sure it is not an Indian girl that writes it:

FORT GIBSON, I. T.

Dear Mr. Martin: May I join your Corner? I would very much like to be a Cornerer. I am eleven years old and am in the 6th grade. I have a duck and a chicken, and my brother Edwin has a cat and a chicken. I have not seen a letter from the Indian Territory in the Corner, though I read it every week, and I thought I would show that we are not uncivilized Indians out here. Am I old enough to join the Corner? I hope so.

HILDA N.

You are exactly the right age and are admitted. Yes, we had a letter from a girl in your town a few years ago, and I spent myself two or three memorable days once in Fort Gibson and vicinity—but it was much more than eleven years ago! I had a class in the Sunday school in the Presbyterian Chapel, and I saw some who had come out from the "Old Nation" on Missionary Ridge, long years before. What was much more remarkable I found to my great surprise that my hostess in the country farmhouse where I chanced to stop for the night was one I had known in my boyhood in my Massachusetts home. If you know her or her bright boys, please tell me!

Mr. Martin

## Corner Scrap-Book

(For the Old Folks)

NEW QUESTIONS

ORANGE, MASS.

Dear Mr. Martin: I have enjoyed the "Scrap-Book Corner" very much, and now I wonder if some one can tell me where to find a copy of the poem, "The World for Sale." It was in a reading-book in use in the schools in Newbury, Vt., thirty or forty years ago. I have forgotten what reader, but I would like to get it!

H. H. W.

Yes, I can tell you where to find it—on the last column of the fourth (?) page of the old *Youth's Companion*, where I remember reading it at just the time indicated—or before that! I have a sort of impression that the author was Ralph Hoyt, and that it began,

The World for Sale—hang out the sign!

But that is all I can remember about it. At this point I referred to Deyckinck's *Cyclopedia of American Literature*, and there is the whole poem (very long), with the above line as the first of one of the stanzas. The author was Rev. Ralph Hoyt, an Episcopalian clergyman, who lived in a quiet home, built by his own hands, in Fort Lee, N. J., doing good by his pen as well as by his ministerial service. He died in 1878. Probably some one can give the name of the book where Mrs. W. read it.

WAKEFIELD, MASS.

... When I was young (and now I am eighty-one years old) there was a song we used to sing, called "Mary," the subject being Mary anointing her Saviour's feet. I recall this—

And wiped them with her raven hair,  
Where once the diamond shone,  
But now the gems of grief were there,  
Which shine for God alone.

If any of your readers can supply the verses, they will confer a great favor.

MRS. P.

L. M. M.



(A. M. A.) mission house on the Reservation.

ELBOWOODS, N. D.

Dear Mr. Martin: ... I send you a picture of six of the boys of our Fort Berthold School. The three boys back of the bench are in school yet. The little boy with the elephant had to leave on account of the dining hall burning down. The boy in front of the newspaper holder, Harvey, is a great friend of mine. He was over visiting me about a week last summer. I have been down to see the flood six times. The Missouri River broke and was dammed up below here, and the water flooded all over the timber, the highest it has been for a long time. Some houses on the lower ground were flooded to the second sash, but the water is about a half a mile from us. I hope I can see you this summer if I come East.

EVAN H.

I hope you can. What a nice time those boys are having with those building blocks! I trust the two letters which show so plainly on the table will not—with two others—spell the character of any of the group, for a lazy boy, whether red or black or white, will never amount to anything. I like the looks of those boys in front of the bookcase. What is the boy's name who is standing at the left? Perhaps it is *Sun-shines* in his

FORT YATES, N. D.

Dear Mr. Martin: I read your ? in the Corner [May 11] about my little Indian lassie *Ziwin*. She went to school until three years ago, and then married a son of Chief *Tio-Stars*. She speaks English well, has a good husband, and her home is a lesson to those about her. ... I have seen great changes here since the time to which you refer. All the children of school age are in school and all learning English. We have one non-sectarian boarding school (Government) on this Standing Rock Agency, and in it we have a hundred Congregational children, of all ages from five to eighteen. It is a pretty sight.

... We observed Decoration Day, and the children scattered flowers on the graves in our little cemetery, where are buried *Little Eagle*, who fell in helping arrest *Sitting-Bull*, *Strike-the-Kettle*, who was an old-time army scout, *Many Bulls*, a former Indian policeman, and *Standing-Elk*, an old man who helped to rescue the white women who were held as prisoners by the Indians in 1862. So our flags waved proudly over these four heroes, and our wild flowers made their graves beautiful.

"WINONA."

A "prairie schoolma'am" writes from South Dakota proposing to send me a live gopher. O, don't! I do not know what I could do with it—except I might give it to a little boy who a few minutes ago



## Phases of Religious Experience

By Rev. A. E. Dunning

For the next three months the Sunday schools using the International Lesson System will study six books in the Old Testament. Five of them are messages from prophets—Hosea, Daniel, Ezekiel, Haggai and Zechariah. The other is the record of the teacher of the law, Ezra, and is similar in character to the rest. Some teachers will prefer to lead their classes in the study of the historic conditions of Judah and the surrounding nations during this period of the exile and in the discussion of critical problems concerning the origin and authorship of these books. Such study has important uses, and materials are provided for those who wish to engage in it. To my mind, the best results in the limited time allowed in Sunday schools are not usually gained by such study. I prefer to guide those who will follow me in this series in discovering what these preachers of the old dispensation sought to do for their hearers to move them to lives acceptable to God, and to interpret to the men and women of today the inspired messages to men and women who needed, just as we do, to know God and to be taught to obey him. Here, then, are twelve phases of religious experience so to be interpreted as to be relived by us and by our pupils.

### I. REPENTANCE\*

Hosea preached to the northern kingdom of Israel during the generation just preceding its captivity to Assyria. Though the time was perhaps a century and a half before the experiences of Daniel in Babylon, beginning with the next lesson, the messages of Hosea to northern Israel are a fitting preface to the story of the captivity of Judah, which resulted in a restored nation. For that reason it finds place here.

Hosea loved and married a wife who broke her vows to him. Her daughter and son were not his, and he gave to them names which meant "not knowing a father's love" and "not mine." He repeatedly forgave his erring wife and took her again into his confidence and love, but she fell deeper into sin, till she became a harlot and a slave. Then he bought her and restored her, humble and penitent, to his home. This pitiful story is the background of the prophet's message to the sinful and degenerate nation. As Hosea loved Gomer as no wife was ever loved before, so God loved Israel. As Gomer had treated her husband's love as though it were a worthless thing, so Israel had treated Jehovah, till he beheld her, foul with disease, a prey to despair and ruin. Yet in this closing sermon of his book, which is our lesson, the prophet, in the passionate language of his own sorrow-stricken heart, translates the message of Jehovah to his apostate people. It is the message of God to every sinner. To us it has all the passion of the Son of God, who died on Calvary that we, lost through our sin, might know the depth and might of its meaning. We find here:

1. The summons to repentance [v. 1]. Let it speak to your own heart. God is to you as a tender husband. If there is estrangement between you and him, it is your fault only and entirely. It may be one sin which has brought you to shame in his sight; it may be many. But "thou hast fallen by thine iniquity." Of yourself you never could find your way back to peace with Him whose love you have dishonored. But his invitation is sent to you. Prophets brought it. Jesus the Son of God brought it. Apostles brought it, and messengers of God are bringing it now. "Return unto the Lord thy God." History emphasizes it. Good men testify that it is genuine. Conscience repeats it. Do you not hear?

2. The confession of the penitent [vs. 2, 3]. It was simple enough for Israel. Any one could have prepared it for that nation. Its people were between Assyria and Egypt. Sometimes they sought alliance with the former, sometimes they relied on the horses of the latter. Sometimes they made idols of their own and worshiped them. But whether they appealed to Assyria or Egypt or to home-made gods, they turned their back on the living God who alone could save them. Their confession must be the full and free renouncement of all these supports that had already failed them and would certainly fail them again. They had made themselves fatherless; but they might learn from the suffering prophet that they would find mercy if they turned to their Heavenly Father.

Who is your Assyria, your Egypt? What companions have you chosen, what pleasures, what habits, that have dulled your sense of the presence of the holy God or made it distasteful? What idols have you made which seemed beautiful, but even now are become apples of Sodom as you taste them? Your life is slipping away, and its memories are a burden. But there is yet one sure source of help.

3. The promise of the Lord [vs. 4-6]. Sin is a festering sore in the soul. It stings when you look forward into the darkness of the future. You cherish it, perhaps, but you know it will grow worse. Some day it will break out into hideous prominence. Here is a promise from heaven. Quit sin now. Confess it to God. Turn to him. "I will heal . . . I will love," he says. "Mine anger is turned away." Think what this means to your manhood.

Life in sin is barren. It stunts all worthy growth. It blights others. But God says he will be like dew to the soul that returns to him penitent. Your life may yet become beautiful like the lily, graceful as the olive tree, strong and fragrant like the cedar of Lebanon. There is hope still for the sinner, diseased and devoured by the cancer of sin. Turn to God. He has made many a blackened life bloom into beauty. I could give such biographies. Any minister, many a layman could do it. It is not too late, but it may be tomorrow.

4. The fruit of repentance [vs. 7, 8]. The prophet declares that the shadow of restored Israel will revive those who return to God, and their fruit shall be like wheat to strengthen and wine to refresh those who dwell with them. When Ephraim renounces idols the Lord will be mindful of it, the penitent one will find himself flourishing like a green fir tree, and know that the source of his fruit is in God.

5. The counsel of wisdom [v. 9]. Does the message we have thus interpreted need proof? Does not the witness of the still, small voice within declare that "the ways of the Lord are right, and the just shall walk in them; but transgressors shall fall therein"? This is what prophets have said. This is what experience says. Of all truths this is established beyond challenge. But unless we act on it and live by it we are certain to die without it. Many are dying forever with the great truth

ringing in their ears unheeded. We know it is Wisdom, true yesterday, today and forever, who says, "Whoso findeth me findeth life. . . . All they that hate me love death."

## The Church Prayer Meeting

Topic, June 25-July 1. The Modesty of True Wisdom. Ps. 131; Prov. 3: 1-7, 13-23; 1 Cor. 2.

Knows limitations. Is not jealous. Seeks not recognition but opportunity.

[See prayer meeting editorial.]

## Biographical

REV. JOHN J. DANA

Mr. Dana was one of the oldest Congregational ministers in Massachusetts. He was born in Foulton, Vt., in 1811, graduated at Union College in 1831, and at Princeton Theological Seminary in 1834. He had pastorates at Pittstown and Canaan, N. Y., at South Adams, Troy, Cummington, North Becket and West Stockbridge. He died suddenly at his home in Williamsville last Sunday. Funeral services were held at the Congregational church, Housatonic, on Tuesday evening.

## Something to Eat

It often happens that a baby is thought to be sick when he only needs something to eat; by something to eat we mean food that he can digest and assimilate; food that satisfies his hunger and makes him grow. Many babies take large quantities of food but get little to nourish them. Mellin's Food is digestible, entirely soluble and when mixed with fresh milk it is like mother's milk. Mellin's Food is really "something to eat."

## Mellin's Food

Nothing in the way of artificial food agreed with my poor little baby and I was very much troubled about her, when at the suggestion of a friend whose babies had been raised on it, I put her on Mellin's Food. The change was magical. In 24 hours she was free from all indigestion and perfectly well in every way. In 3 days she had fattened visibly, and now, at the end of 5 weeks, she hardly looks like the poor, thin, fretful little baby I was grieving over. Mrs. Julien Gracey, Clarksville, Tenn.

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\*The Sunday School Lesson for July 2. Text, Hos. 14: 1-9.

## Progress of the Kingdom

### THE RELATIVE CLAIMS OF CITY AND COUNTRY AS MISSION FIELDS

One-third of the population of the United States is massed in cities of 8,000 and upwards. This is the result of changes comparatively recent in methods of doing business and in the tastes of the people. Wealth and poverty alike tend to increase the growth of cities. In them those who have money find the greatest opportunities to multiply it and to spend it. In cities those who have little or nothing find more chances of employment, the excitement and pleasure of contact with their kind, the advantages of public improvements in which all may share.

In cities, also, it is easier to evade the responsibilities of righteous living and of church and Christian association. The families of the rich live much in hotels and apartments, spend their summers in watering places and resorts and, regarding all their habitations as temporary, often fail to connect themselves actively with churches or take any share in Christian enterprises. The families of the poor lose themselves in crowded tenements, move often, maintain few neighborly relations with those around them, yield easily to temptations of vice and crime which breed in thickly settled communities.

These conditions make home missionary work in cities increasingly imperative and increasingly difficult. That work is still largely in the experimental stage. Mission chapels have proved inadequate. Institutional churches rarely are self-supporting. When efforts to improve the temporal conditions of the poorer classes are put first these are apt to absorb attention and to create more demands than they satisfy. Deaconesses' homes, college settlements and similar institutions do much, and reports issued by them should be studied by those who would understand how to benefit cities. But they hardly open the door to the solution of the problem of city evangelization.

Our Home Missionary Society is already spending about one-third of its income in cities. The last census gives 353 cities with a population of 10,000 and upward. In 272 of them the society is doing some work either directly or through its auxiliaries. Of the remaining 85 it is found that 67 are in Southern and Middle States, where special reasons bar out the missionaries of our society. But how little is done as compared with the demand!

Almost within sight of the Bible House in New York, where the society's rooms had been located for many years, there is a population about as large as that of the State of Maine, yet Congregationalists have supported there but one church and one missionary.

Two-thirds of the population of the United States live in the country or in cities and villages of 8,000 or less. The majority of those who live in large cities were born and spent their earlier years in the country. Cleanse the fountains and they will purify the streams. Entire counties are reported as without a single place where religious services are regularly held. Recent articles in newspapers and periodicals have described country communities where vice appears more degrading and hopeless than in city slums. Many sections, thinly settled, must remain neglected unless itinerant missionaries can be sent among them. In parts of New England, as in Vermont and Maine, women have been wonderfully successful in preaching the gospel in homes, in gathering Sunday schools, and in organizing or reviving little churches. These rural communities call loudly for a large increase of missionaries. But in city and country the first need today is of consecrated men and women who support themselves in ordinary callings and live and preach the gospel of Christ.

For sixteen years our Home Missionary Society has carried on specific work in behalf

of foreign populations. It is helping to maintain nearly 100 German churches, with a membership approaching 5,000, in thirteen States, mostly west of the Mississippi river. It aids, also, about 100 Scandinavian churches, seven French Canadian, six Bohemian, one Polish and one Slovak church. It is laying foundations for Spanish churches in Florida and New Mexico, and now is looking toward Cuba as a hopeful field. Yet among the millions of foreigners who have come to our shores to be American citizens, its efforts only serve to show by scattered examples what ought to be and might be done if missionaries and means were provided.

The American Missionary Association looks out on limitless fields of missionary labor, much of it among those as degraded, as pathetic in their unconscious appeal, as rich in possibilities of character as any in the world. It is still foremost among missionary societies in work for the 8,000,000 Negroes of the South. Its influence will be weighty in the settlement of the most difficult of the race problems in which the future of our entire country is involved. Its schools, churches, shops and farms are scattered over the Southern States in places wisely chosen. Its pupils, trained now through a generation of devoted labor, are witnessing for Christ, are faithfully trying to lift up their fellowmen and women in hundreds of hamlets, villages and cities. In the veins of many of them flows the blood of African savages and of some the blood of cultured American ancestors. Only the Spirit of Christ can subdue the wild instincts and guide wisely the struggling aspirations of these multitudes whose homes are in the midst of a stronger and superior race. Only the Spirit of Christ can maintain peace between them and promote the happiness and usefulness of both races for their country and for mankind. This society is striving to give the gospel to these people, to study their conditions in city and country, to adapt its methods to rapidly changing circumstances of communities which have long been stagnant, but are waking up to new life which they but dimly understand. The Indians, through schools, churches, hospitals, make claims on us through this society. The Chinese on the Pacific coast ask through it our help.

The pupils of the A. M. A. are carrying for us the message of Christ's love to Africa, China, Japan and Mexico, and it waits only for money to open schools in Porto Rico.

The work done at home through these societies will teach us how to spread the gospel effectively in foreign lands. If our churches would study this great subject with the interest it deserves, and with the facts which they might easily know, would not new life be felt among them, new methods be discovered and new triumphs follow? Did God ever summon his children so emphatically as now to such definite work with assurance of so great results in establishing his kingdom throughout the world?

The H. M. S., Fourth Avenue and Twenty-second Street, New York city, will furnish these pamphlets on this subject:

The City, by Rev. J. B. Clark; The Country, by Rev. William Kincaid; The Foreigner, by Rev. Washington Choate; also the City and Home Missions, and Foreign Missionary Work at Home, with a list of books and pamphlets on the same topic. The A. M. A. will send leaflets as follows: Redemption of Races, by Rev. F. P. Woodbury; The Chinese in America, by Rev. Willard Scott; The Responsibilities of the Indian and the White Man, by Rev. N. Boynton.

Each society is ready to give several other documents treating our topic from various points of view.

Read, also, the report of the City Missionary Societies of Boston, Chicago and St. Louis. A Tenement House Census of Boston is well worth study. A copy, without charge, except for postage, may be procured of Mr. H. G. Wadlin, Chief of Bureau of Statistics of Labor, Boston, Mass.

Nature, in that fine ramble of hers along the shore of the great deep, a ramble which

we call Time, has been good enough to write and strew along the sand at intervals short monographs of autobiography, which remain for our reading. These quaint epistles of Nature, like all women's letters, full of blots or erasures, of false syntax, of queer spelling, of ejaculations, of double underscorings, of marvelous punctuations, of confidential disclosures, of tiger hates, of lily loves; these rare, incoherent letters . . . these violet-stained letters, I say, of our sweetheart Nature, all breathe one tone in respect of the constant etherealizing process which she has been undergoing.—*Sidney Lanier.*

## In and Around Boston

### Hats Off in Church

It is more than a year since we called attention to the inconvenience of looking at the preacher through nodding plumes, carcasses of birds, piles of lace and other ornaments which bedeck the heads of the fairer sex in houses of worship. We felt confident then that relief would come to worshippers as it has come to playgoers. At several churches in this vicinity the custom has become general for women to remove their hats. One of the first to introduce it in a quiet way was the Central Church, Chelsea. This was at the request of the pastor. Some weeks ago a deacon in Plymouth Church, Brooklyn, at the prayer meeting caused a sensation by declaring that, while it was possible to hear Dr. Hillis on Sunday, it was impossible to see him. His exhortation failed of effect, but the choir-master persuaded the young women in his choir to begin the reform, and it is likely to spread. In Prospect Hill Church, Somerville, some of the women suggested to the pastor, Rev. E. S. Tead, that he request that hats should be removed. The response to his request was cordial, and for the last two Sundays nearly every head in the congregation was uncovered. It is said that more attention is given to the preachers when there are no hats to be contemplated. We hope the custom of removing hats in the church will become general.

### Public Services on the Common

The variety of religious services under the elms of the Common on Sunday afternoons was last Sunday increased by two, both heartily acceptable to the large audiences which assembled under the second tree on the Charles Street mall. The Free and Open Association of the Episcopal Church began a series of services with spirited singing of some of the grand old Christian hymns and earnest addresses on the need that every one should appropriate the love and self-sacrifice of Jesus Christ and live for him. Rev. Drs. R. H. Howe, D. D. Addison and S. H. Hillard were the speakers, and the reverent bearing and continued attention of the 500 listeners prophesied that this will be one of the very useful features of summer evangelistic services. The Evangelical Alliance also held an interesting service, which is to be followed by others each Sunday during the season.

### Christian Welcome to the Sailors

The forces of evil so often have unopposed intercourse with sailors and marines when they land in our great cities that it is most gratifying to note the forethought of Chaplain Tribou of the Charlestown Navy Yard and other Christian men in Boston and vicinity, who set to work, raised funds and fitted up commodious temporary clubrooms at the foot of State Street, where the men from the ships of the North Atlantic Squadron, now at anchor in the harbor, could find reading and writing materials, good cheer and good fellowship while on land, without resorting to saloons and places of questionable repute. This forethought and generosity has been appreciated by the men for whom it was displayed, and it deserves imitation in other cities which from time to time welcome the men of the navy.



## LITERATURE

## BOOK REVIEWS

GEORGE BORROW

The subject of this biography was one of the most peculiar characters of the century. Indeed, in many respects he was unique. He was one of those men who strike out in unconventional directions, live much by themselves, cultivate their hobbies and are more or less at odds with the world, yet to whom the world owes a considerable debt and renders sooner or later a tribute of hearty admiration. Borrow was an accomplished linguist. He mastered many languages, including certain of the most difficult, and, although his knowledge of some of them appears to have been superficial, his linguistic tastes and studies gave him a recognized pre-eminence. He also was a special student of gypsy life and character and wrote much about them. Nine people out of ten doubtless think of him first as an exponent, and to some extent an illustration, of gypsy characteristics.

The work before us, by Dr. W. I. Knapp, formerly of Yale and Chicago Universities, shows that Borrow was less of a gypsy, in respect to actual association with that people, than we had supposed, but it confirms the prevailing impression of his close intimacy and extensive and accurate knowledge of gypsy life, language and character. His well-known writings, *Lavengro* and *Romany Rye*, are largely the outgrowth of this knowledge. He also is known widely by his work, *The Bible in Spain*, based upon his experiences in the service of the British and Foreign Bible Society in the effort to introduce the Bible to the Spanish people. This task occupied him for several years and gave him an intimate familiarity with the country, and his work is a vivid, lifelike portrayal of the condition of its people in the early part of the second quarter of this century. His other publications possess interest and value, but are less important.

Such a romantic and adventurous career has a strong fascination for a large class of readers, and there have been some mystery and some controversy about its history. Dr. Knapp has written this biography with the most loyal zeal. It is at once a portrayal of a picturesque and remarkable career and a study of literary conditions and efforts fifty or more years ago in England, and it also throws light upon certain kinds of philanthropic and missionary effort. He has made minute and painstaking studies, personally following Borrow's footsteps through life, seeing with his own eyes, so far as possible, whatever Borrow saw, interviewing every one surviving who knew Borrow, and making the most of Borrow's correspondence and other papers, which he has succeeded by the utmost pains in obtaining. The critical fidelity of the author has somewhat lessened at times the readability of his narrative. Trifles, now and then, have assumed a magnitude out of proportion to their real value, but he has accomplished finely his purpose, i. e., to record everything of any consequence in Borrow's career, so as to exhaust the subject.

Moreover, in spite of its lavishness of detail and its occasional unevenness of manner, the work is thoroughly interesting, and in important respects it is a fine example of what a biography ought to be. It portrays Borrow so distinctly, with all his peculiarities, good and bad alike, in such bold relief, that the reader really makes the acquaintance of the man himself. He does not merely read about him, he learns to know him. Any biography of which this can be truly said is a success in the highest sense. Borrow as a man, a traveler and an author is portrayed in these pages with unusual vividness and fidelity, and hereafter any one who wishes to inform himself about the subject has merely to turn to this work. He will find everything which he can reasonably desire related here

in complete, clear and candid style. The general public may not care for a biography of this sort, but the number of readers who are certain to appreciate it is large enough to abundantly warrant the labor which Dr. Knapp has expended upon it. It is richly illustrated with maps and pictures, and contains appropriate lists, tables, etc., together with an appendix containing selected correspondence. [G. P. Putnam's Sons. \$6.00.]

MR. GLADSTONE

A new life of Mr. Gladstone is issued, edited by Sir Wemyss Reid. It is a peculiar sort of biography, being a compilation of articles by the editor and others, among whom are Canon MacColl and Messrs. F. W. Hirst, A. J. Butler and H. W. Lucy. Its successive chapters discuss Mr. Gladstone's ancestry and youth, his Oxford life, his standing as a scholar, and his political, theological, social, financial and critical characteristics and relations, while special attention is devoted to him as a leader of the House and a reformer, as premier, as an orator, and in his relation to the Eastern Question, Home Rule, etc. The result is a spirited, readable and comprehensive biography, abounding in interest. It is all the more interesting and even valuable because of the cross lights which it throws upon its subject, for the different writers do not agree among themselves altogether. For example, one or two of them deny to Mr. Gladstone the sense of humor, while others declare that he possessed it in a considerable degree and all try to furnish illustrations of their respective views. The reader, therefore, can make up his own mind. Probably he will decide that Mr. Gladstone certainly was deficient in the sense of humor, as commonly understood.

One gets a good idea of the man from this work, although it is not as scholarly and critical as the ordinary biography by some single competent pen. It contains many anecdotes and incidents and answers very well its evident purpose, which is to be a popular rather than an especially analytical and critical work. It contains analysis and criticism, however, but there is no controlling and consistent purpose governing the different contributions and they often repeat each other in substance and at considerable length. It is a collection of impressions received and communicated by different men, not a life history carefully outlined and narrated. It abounds in portraits and other illustrations and is certainly a success in aiding the general public to understand how Mr. Gladstone appeared to others and in comprehending the dignity, beauty and value of his career. [G. P. Putnam's Sons. \$4.50.]

## ECONOMIC ASPECTS OF THE LIQUOR PROBLEM

This is another report of investigations made in behalf of the well-known Committee of Fifty, a first report by which was published two years ago. The object for which the committee was appointed was to study the liquor problem of the United States, to collect with absolute impartiality all facts bearing upon the subject and to digest these facts and report to the public. The sub-committee which is behind this particular volume consisted at first of the late Pres. F. A. Walker and ex-Pres. E. B. Andrews, Dr. Z. R. Brockway, Hon. Carroll D. Wright and Prof. Henry W. Farnam. Later, General Walker having died and Dr. Andrews retired, Prof. J. F. Jones and Drs. E. R. L. Gould and J. G. Brooks were added to the committee. Its special agent has been Mr. John Koren, who is the author of the major part of this report. The report of the sub-committee is signed by Professor Farnam.

The particular ground covered is the relation of the liquor problem to poverty, to pauperism, to the destitution and neglect of children and to crime, and the relations of the Negroes and the North American Indians to the problem, together with the social aspects of the saloon in large cities. It is a book to

be consulted rather than to be read by the general public. Only specialists will care to read it through. But no one can afford not to master it who desires to acquire the latest and most trustworthy information in regard to its subject. It is absolutely impartial and candid, and is exceedingly comprehensive and clear. It is significant in many different directions. It does not attempt to draw conclusions, however, so much as to state facts, leaving the public to draw its own conclusions. The common opinion that by far the largest percentage of crime which is due to any one source is due to liquor is not indorsed in full by the revelations here made. The indirect relation of drink to misery and crime is not overlooked, but it is too difficult to be determined to be reckoned on; but, even if a large addition be conceded on this account, probably many will be surprised to find that the amount of wretchedness and crime which is traceable to the liquor habit is less than they had supposed.

One of the most significant chapters is that on the social aspects of the saloon in great cities. It indicates that the place which the saloon occupies in the life of thousands of its frequenters is somewhat different from that commonly supposed. In spite of its evil influences, it is in some respects useful, and is unlikely to be eliminated by any agency which does not excel it in its best aspects. The most successful rival which it has thus far encountered seems to be the coffee saloon, which in some instances not only has been made to pay, but has practically closed adjacent liquor saloons. The statistics of the book are well classified and its value to the student of social economics is difficult to be overestimated. [Houghton, Mifflin & Co. \$1.50.]

## RELIGIOUS

Dean W. H. Fremantle has edited a volume of *Sermons, Biographical and Miscellaneous* [E. P. Dutton & Co. \$2.50], by the late master of Balliol at Oxford, the famous Benjamin Jowett. The first part contains eleven biographical discourses on such themes as: Wyckliff, Loyola, Wesley, Dean Stanley, Gambetta and Archbishop Tait and Prof. T. H. Greene; the second contains eight miscellaneous sermons upon Statistics and Faith, which discusses the new problems growing out of the Tractarian movement; two sermons on the Church; and, among the others, one on War, an answer to Professor Mozley's well-known sermon depicting war as necessary to the Christian state; and to servants, preached to the college servants and their families. These are simple, unrheterical discourses, suggesting more the conversation of the preacher with his friend than the promulgation of schemes of thought carefully shaped so as to impress a truth. They are meditative and quiet in manner and resemble essays rather than the ordinary sermon, and after reading them one easily can understand how doubts of the vitality of his Christian convictions may have sprung up in some minds. Yet no one can read them attentively without perceiving that they are based upon, and actually give expression to, a deep and earnest piety. They make fewer mentions of the atonement and the Saviour than most sermons, but they are based upon the recognition of the divine life, character and spirit and the duty of men to imitate, obey and honor God. And they are full of a practical and precious humanity.

Prof. G. M. Boardman of Chicago Seminary, in his *History of New England Theology* [A. D. F. Randolph & Co.] offers a lucid and enlightening study of the subject which the title embodies. It is an analysis and description of the theology which has come to be known as the New England theology, which is due in its main positions to Jonathan Edwards and Samuel Hopkins, but has been modified by Emmons, Tyler, Taylor, Woods, Bushnell and others, and from which the modern new theology, so called, is in impor-

tant respects an expression of dissent. The book is the outgrowth of a series of lectures prepared for an elective class in Chicago Seminary, and it sketches with vigor and clearness the condition of the religious world of New England in the middle of the last century and the causes which led to the development of the New England theology, its characteristics, theological and metaphysical, its prominent doctrines and their treatment, such as responsibility, virtue, justification and the atonement and the differences which grew up among its adherents themselves, for example, between the moderate Calvinists and the Hopkinsians. There also are chapters on the New Haven theology, the Oberlin theology, and the inquiry whether the later theology, that is, the modern "new theology" is Edwardian or not Dr. Boardman answers with an emphatic negative. The book is of great interest to theologians and of large importance to actual or intending ministers.

Canon Charles Gore has written a commentary on the first eight chapters of St. Paul's *Epistle to the Romans* [Charles Scribner's Sons. \$1.50]. It is to be succeeded by another volume completing the epistle. It is based on careful and extended scholarship. It conveys the fruits rather than the methods, and is plain, concise, intelligible and useful. The author is known to occupy a very high church position, but this fact does not come to the front in this work very noticeably. Occasionally a reference to the church indicates it, but not offensively. It is a helpful piece of work.

## STORIES

M. Edouard Rod made so many friends in this country during his recent visit that his story, *Pastor Naudé's Young Wife* [Little, Brown & Co. \$1.25], which Bradley Gilman has translated, will find a ready welcome. It is a sketch of modern French Protestant life, and has appeared in the *Revue de Deux Mondes*. It illustrates vividly the life of certain types of French Protestantism, bringing out the fact that the conflict between conservatism and advanced thought exists among them as elsewhere, and it also works out the consequences of an unfortunate marriage on the part of the hero. It is not conspicuous for dramatic force, nor is there anything striking in the plot. In fact, it is a little depressing. But it is a skillfully managed contrast of types of character, and supplies a clear picture of the influence of what may be called the religious atmosphere in a community. The translator appears to have done his work well, and the story is decidedly interesting.

Those who enjoy more or less covert sneers at missions will relish *Jesus Delaney* [Macmillan Co. \$1.25], by J. G. Donnelly, in which the mercenary, superficial and comparatively fruitless work of an alleged mission in Mexico is depicted with considerable skill. But it is too late for such a work to make much of any impression. That there have been, and still may be, missions and missionaries undeserving of the confidence and support which they receive is true. But they are not many, and the mission here described is only a caricature of the real thing. But even the author, we are glad to see, though he does it as a sort of contrast, renders homage to the truly Christian spirit and service of the missionary's wife. The chief value of the story lies, in its representations of Mexican character and life, which appear to be trustworthy in the main, but as a novel it is only of the second class, apart from its accuracy or failure in portraying missions.

Why the heroine kept her lover waiting and why she did not keep him waiting any longer are the questions which are answered at some length, and with unusual pleasure for the reader, in *The Professor's Daughter* [Doubleday & McClure Co. \$1.25], by Anna Farquhar. After all the chief figure in the book is not the hero himself, but his fisherman friend. It is a strong story in every re-

spect and engrossing.—Mrs. Burton Harrison's *A Triple Entanglement* [J. B. Lippincott Co. \$1.25] presents a snarl of love affairs which is duly untangled, and the account of which is entertaining and perhaps not gravely improbable. The scene is chiefly Italy and England. The author knows how to portray a heroine very effectively.

Robert Herrick's *Love's Dilemmas* [H. S. Stone & Co.] contains six short stories, exhibiting considerable power of penetration and fancy. They make a pleasant volume for light reading.—In *The Cougar Tamer and Other Stories of Adventure* [H. S. Stone & Co.], by F. W. Calkins, are grouped twelve or fifteen more short stories, the scenes of which are in the West or Southwest, dealing with wild life on the plains in various forms. They are graphic and interesting, and the more so because they describe a kind of life which soon will disappear never to reappear.

## POETICAL

Dante presents an ever fresh temptation to the student of poetry, and *Dante Interpreted* [G. P. Putnam's Sons. \$1.50], a brief summary of the poet's life, times and character, by Epiphanius Wilson, containing also an analysis of the *Divine Comedy*, with original translations into English of portions of it in the Spenserian meter, is an enjoyable and suggestive addition to Dantean literature. Mr. Wilson exhibits a just and suggestive appreciation of the spirit of the Italian poet, and his book, although it does not go profoundly into its subject, is in every way a valuable addition to the lighter and more easily read interpretations and appreciations.—Edwin Markham has come to the front of late rapidly, his poem, *The Man with the Hoe*, of itself having won a great popularity. This poem gives the title to his new book, *The Man with the Hoe and Other Poems* [Doubleday & McClure Co. \$1.00], the contents of which are distinguished by a deeper penetration into human character and life than is usual, and by a real power of expression. Most of the poems are somewhat somber, but they are all strong and full of feeling.

The author of *Echoes and Other Poems* [Lutheran Pub. Board. 75 cents] is Rev. Dr. E. A. Wingard of Columbia, S. C. Its contents are chiefly religious, and they exhibit a considerable power of musical utterance and are lofty and stimulating in conception. Several of them contain earnest pleas for justice to the colored race, based upon actual knowledge of the Negro and as judicious as they are timely.—A dainty little poem printed with tasteful and abundant colored illustrations is *A Spring Song* [E. P. Dutton & Co. 60 cents], by Thomas Nash, the seventeenth century poet. The illustrations are by L. L. Brooke. The words simply serve to tie the pictures together, but are sufficient for that.

## MISCELLANEOUS

To the thousands of her graduates scattered throughout the world the new book by Mr. L. S. Welsh and Walter Camp about Yale, *Her Campus, Classrooms and Athletics* [L. C. Page & Co. \$2.50] will afford intense gratification. He who sits down to read it must make up his mind to attend to little else until he has mastered the substance. It is not a systematic, comprehensive history of the university, nor does it pretend to be. It is a series of studies, reviewing impressions and conveying, so far as that can be done, to outsiders an idea of that which makes Yale what it is. Its first part, the Yale Campus, deals with the college life, its opportunities, labors, privileges, sports, social life, peculiarities, exaggerations and nonsense, and its intensity and impressiveness. There are appendixes upon customs and traditions, the history of debating, public societies, etc. The second part, dealing with the Yale classrooms, describes different departments of the university, their work and the instructors who guide that work, and in a following appendix are tables of all sorts. The third part deals with ath-

letics. The authors have presented Yale as she is, and no one who knew Yale as she used to be can fail to be gratified that she retains so fully the ancient and characteristic spirit and that year by year she becomes of so much more value to all who share her opportunities. The fragmentariness of this work does not diminish, possibly even intensifies, the impression which one receives to this effect. It is a treasury of information, yet it is no mere catalogue or cyclopedia of facts. It breathes the Yale spirit throughout. It is illustrated lavishly and admirably, and our only criticisms are that it contains no index and that the care given to tabulating victories in athletics should have been exhibited also in providing similar lists of important literary honors. For example, there should be in such a book a correct list of all winners of the Townsend premiums and of the successive De Forest medals. Mr. Samuel J. Elder has written a felicitous introduction.

Here are several pleasant books about nature. One is a dainty and exquisite publication which the Putnams have issued and for which Mr. J. C. Adams is responsible, *Nature Studies in Berkshire* [\$4.50]. It is a collection of experiences and meditations in the form of short essays with numerous fine illustrations, the whole making a volume such as is commonly called a gift book at Christmas, which all familiar with the Berkshire region and all others who love natural beauty anywhere, will appreciate. It is handsomely printed and bound and is certain to give delight to all lovers of nature who also are readers.

*Field, Forest and Wayside Flowers* [Baker & Taylor Co. \$1.50], by Maud Goings, is another. It contains untechnical studies for unlearned lovers of nature, and will help to direct the eye and the mind to appreciate hitherto uncomprehended forms of natural beauty, which are none the less admirable and often wonderful because they are common and simple. This, too, abounds in admirable illustrations.

Yet another is one of Olive Thorne Miller's excellent little books, *First Book of Birds* [Houghton, Mifflin & Co. \$1.00]. It is for the children and young people, but unhappy must be the mature reader who cannot enjoy it. It tells about birds in their various stages of growth and in their characteristics and their relations with mankind. It is bright and vivacious and also informing. This, too, is illustrated.

*Everyday Butterflies* [Houghton, Mifflin & Co. \$2.00], by H. S. Scudder, another book upon natural history is truly scientific and at the same time popular in character. It describes various kinds of butterflies, many of which abound in our common life, and the reader will find the book a valuable handbook for consultation if his interest leads him to study butterfly life during his vacation this summer. It is a scholarly piece of work in every way and a valuable addition to the home library.

One has to see his own Europe. Hardly any two of us wish to see precisely the same things or in just the same manner. Yet other people's suggestions often are useful, and Mr. Grant Allen's *The European Tour* [Dodd, Mead & Co. \$1.25] will help many to a more profitable and enjoyable time. Old travelers will not care much about it, but it will be helpful and interesting to those going abroad for the first time. It is pleasantly written and reasonably comprehensive and suggestive.

Messrs. Dodd, Mead & Co. have issued a volume called *Books I Have Read* intended to facilitate the making of notes. It is arranged for the entry of title, author, publisher, details as to character and contents of the book with space for comments, quotations, etc. It is no better for its purpose than any ordinary note-book such as one easily can arrange for himself. Nevertheless many people will be glad of it and find it of practical service.

Messrs. Silas Farmer & Co. of Detroit have



issued a neat, compact pocket *Guide-book* [25 cents] to that city, which is illustrated and will serve visitors as a historical souvenir. It is a treasury of such information as one desires. Christian Endeavorers will find it a help next month.

## NOTES

—The reason why Messrs. Copeland & Day, of this city, have dissolved partnership is stated not to be financial—and they have paid all their obligations—but Mr. Day's absorption in photography.

—In addition to other striking material the number of *Lealie's Weekly* for June 22 is to have the history of the famous Dreyfus case in full and with many illustrations, under the title *The Crime of the Century*.

—London is to have a new penny evening journal, issued at nine o'clock, P. M., after the ordinary evening papers are out of the way. Its title is to be *The Latest*, and its proprietor is Mrs. Charrington, wife of a well-known brewer.

—The *June Book Buyer* seems specially rich in information about rising authors—e.g., Mrs. Edward Wharton, Charles W. Chesnut, Helen Stuart Thompson, T. J. Hains, Florence Wilkinson, etc. But was it David (p. 368) or Edward (p. 369) Noyes Westcott who wrote *David Harum*?

—Count Tolstol and *The Cosmopolitan Magazine* are at odds. The editor of the magazine has accepted a serial story from the author, but wishes to expunge certain "realistic passages" and "extreme ideas." The author demands their restoration and refuses further "copy" unless he is obeyed. The outcome remains to be reached.

—The new fifteen-volume edition of Kipling is not to be issued by any one firm but jointly by his authorized publishers, D. Appleton & Co., The Century Co., and the Doubleday & McClure Co., unless the union of the last named with the Harpers makes some difference. The book department of the H. B. Claflin Co. is to market it.

—It takes nearly three columns in *Literature* to answer the question whether an author has the right to revise his own writings after they have been published, and then the non-committal reply is made that no rule can be laid down. Why not say plainly that of course an author has the right to revise thus, but it may be decidedly a mistake for him to exercise that right.

## BOOKS OF THE WEEK

- Ginn & Co. Boston.*  
**LA GRAMMAIRE.** By Eugène Labiche. Edited by H. B. Platt, Ph. D. pp. 62. 40 cents.  
**PLANE GEOMETRY.** By G. A. Wentworth. pp. 256. 85 cents.  
**PETER SCHLEIMIL.** By Adelbert von Chamisso. Edited by William R. Alger. pp. 118. 35 cents.  
*Small, Maynard & Co. Boston.*  
**THE PEDAGOGUES.** By Arthur S. Pier. pp. 287. \$1.25.  
**THE YELLOW WALL PAPER.** By Charlotte Perkins Stetson. pp. 56. 50 cents.  
*Macmillan Co. New York.*  
**OUR GARDENS.** By S. Reynolds Hole. pp. 304. \$3.00.  
**THE MAKING OF HAWAII.** By W. F. Blackman. pp. 266. \$2.00.  
**LIFE AND REMAINS OF THE REV. R. H. QUICK.** Edited by F. Storr. pp. 544. \$1.50.  
**JOHN MILTON.** By W. F. Trent. pp. 285. 75 cents.  
**EPICETUS.** Translated by Elizabeth Carter. In 2 volumes. pp. 226, 286. Each 50 cents.  
**PLUTARCH'S LIVES.** Vol. V. Translated by Sir Thomas North. pp. 353. 50 cents.  
*Harper & Bros. New York.*  
**REMINISCENCES.** By Justin McCarthy. In 2 vols. pp. 387, 424. \$4.50.  
**THE DREAMERS.** By John Kendrick Bangs. pp. 247. \$1.25.  
**WHEN THE SLEEPER WAKES.** By H. G. Wells. pp. 329. \$1.50.  
**CROMWELL'S OWN.** By Arthur Paterson. pp. 407. \$1.50.  
*Dodd, Mead & Co. New York.*  
**THOUGHTS OF AND FOR THE INNER LIFE.** By Timothy Dwight. pp. 305. \$1.50.  
**THE GARDEN OF SWORDS.** By Max Pemberton. pp. 329. \$1.50.  
*Century Co. New York.*  
**THE CENTURY MAGAZINE.** Vol. LVII. pp. 960. \$3.00.  
*D. Appleton & Co. New York.*  
**IMPERIAL DEMOCRACY.** By David Starr Jordan. pp. 293. \$1.50.

## PAPER COVERS

- C. H. Kerr & Co. Chicago.*  
**THE PURE CAUSEWAY.** By Evelyn H. Roberts. pp. 264. 50 cents.  
**SOCIALISM.** By Wilhelm Liebknecht. pp. 64. 10 cents.  
*U. S. Bureau of Education. Washington, D. C.*  
**EXPERIMENTAL STUDY OF CHILDREN.** By Arthur Macdonald.  
*Social Forum. Chicago.*  
**AMERICAN IMPERIALISM.** By Prof. George D. Herron. 5 cents.  
*Johns Hopkins Press. Baltimore.*  
**THE LABADIST COLONY IN MARYLAND.** By Bartlett B. James, Ph. D. pp. 45.  
*Silas Farmer & Co. Detroit.*  
**ALL ABOUT DETROIT.** An Illustrated Guide, Map and Historical Souvenir. pp. 249. 25 cents.  
*J. J. McFey. Philadelphia.*  
**NOTES ON A HISTORY OF AURICULAR CONFESION.** By Rev. F. H. Casey. pp. 118. 25 cents.  
*Houghton, Mifflin & Co. Boston.*  
**THE LAY OF THE LAST MINSTREL.** By Sir Walter Scott. Edited by William J. Rolfe, Litt. D. pp. 242. 30 cents.  
**ABRAHAM LINCOLN.** By Carl Schurz. pp. 91. 15 cents.  
**SELECTIONS FROM TENNYSON, DICKENS, KEATS, LAMB, WORDSWORTH, BYRON, GOLDSMITH, BURNS, SIR ROGER DE COVERLEY PAPERS, MILTON, BACON.** pp. 96. 15 cents.  
*Cassell & Co., Ltd. New York.*  
**THE RIVALS AND THE SCHOOL FOR SCANDAL.** By Richard Brinsley Sheridan. pp. 191. 10 cents.

## MAGAZINES

- JUNE. PHOTO ERA.—KINDERGARTEN REVIEW.—OVERLAND.—LITTLE FOLKS.—AUBURN SEMINARY REVIEW.—TRAVEL.**

## German Congregationalism on the Pacific Coast

BY SUPT. M. E. EVERSZ

The urgent request to visit our German churches on the coast and to attend the Pacific German Association was not to be denied. Crowded houses greeted us at Fresno, Cal. Large numbers of the German church responded to the cordial invitation of its older, English-speaking sister to a union service in the evening. It was indeed unique, consisting of appropriate readings and finely rendered music. Brief addresses and prayers in English, German and Chinese, which latter mission was also represented, followed.

With perhaps one or two exceptions all our German churches on the coast are making progress. Walla Walla and our missions near Ritzville, Wn., have passed through a trying period of misrepresentation and slander, having been called almost everything conceivable, from a "congressional" to a persecuting church, but they seem to thrive upon it, and we were permitted to assist in organizing two missions into churches.

The association met with the First German Church of Ritzville, Wn., six miles out in the country, and was royally cared for. All the meetings were well attended, and the preaching services crowded. Every pastor was present at the opening and remained to the last meeting. Every appointee did his duty. The theme for the conference was *The Christian Church—Her Nature, Power, Secret, Development, Rewards, etc.* At the devotional hour beginning each morning and afternoon session the spirit of prayer seemed so to press for utterance, laymen participating freely, that it was difficult to close on time. Sunday was the great day of the feast. Long before the appointed time even the seats temporarily provided were taken. The superintendent preached and assisted at the communion. The afternoon was devoted to missionary addresses and a collection; the evening to words of counsel and farewell.

The Ritzville church was organized in 1887, five years later than its English-speaking sister in the village, and outstripped her by attaining self-support two years ago. On coming into our fellowship in 1894 it raised \$300 salary with difficulty. Under the wise leadership of Rev. Gottlieb Scheuerle it became self-supporting in less than four years. The pastor's suggestion, at the close of my sermon on Sunday evening, that the church should do its share in providing for the expenses of the superintendent, was honored with a collection of \$56, of which \$10 were designated for

the American Board. On casting up accounts I find that all the expenses of the trip were paid by the freewill offerings of these churches, with a surplus of \$83 for missions. Instead of having at Ritzville a church in sympathy with the saloon, as was formerly the case, we have one whose self-sacrifice and spirituality would not, I think, suffer in comparison with the better class of our churches. Has not this work paid?

## For Endeavorers

## PRAYER MEETING

BY REV. H. A. BRIDGMAN

*Topic, July 2-8. Our Country for Christ. Ps. 33: 10-22.*

It is a great thing for a growing youth when he realizes that he exists for something. The same is true of a nation. In the early periods of its existence its one thought is of growth, of self-aggrandizement, of development of its resources, of attaining a high and assured position among the nations of the earth. Later, if the nation be composed of the right stuff, comes the thought of its wide usefulness and service. To be sure, in some nations, notably in our own, this idea of fulfilling God's ends is present from the very start. It was not simply to found a home and to obtain freedom for themselves that our forefathers crossed the Atlantic. They knew that a savage race here needed the gospel and, fired by their missionary ardor, they endured all the vicissitudes of those arduous beginnings.

But of late years, and more especially during the last twelve months, a deeper consciousness of a divine mission has been borne in upon us by the startling events on land and sea. Just how we are to fulfill this divine mission may be dimly apprehended, but a great many Christian minds and hearts cannot throw off the conviction that we, as a nation, are being called upon to do larger things in behalf of the whole world than we have thought ourselves capable of doing, or even dreamed that it was our duty to do. It is not wild enthusiasm born of unparalleled victories. It is not eager thirst for commercial gain and supremacy. It is the belief, born of faith in a divine Ruler, and of the conscientious devotion to duty which has never been absent from our American stock, that leads us to the point of believing that we, as a nation, exist for something.

If a nation's final and noblest mission is to be Christ's and to serve Christ, then we must ever be clarifying and enlarging our views as to what it means to be a Christian nation. It is to stand for the principles and standards which Jesus laid down, to exemplify purity and justice and mercy and fairness in high places, to purge municipal life of its rottenness and self-seeking, to speed the wide prevalence of liberty and democracy, to make men everywhere live together in harmony and helpfulness. We are a long way off from being this as a nation, but these are the ideals toward which we must move. Everything must ultimately be brought to Christ for judgment, our methods of doing business, our industrial and financial systems, our national amusements and our ways of dealing with the unfortunate and unblessed children of men.

What can a Christian Endeavorer do to make the nation truly Christ's? He can pray for it daily as he does for his own spiritual life and for the welfare of his loved ones. He can, if a citizen, vote thoughtfully and regularly. He can help to dictate nominations. He can watch public officials. He can join such organizations as municipal leagues and good government clubs. He can read the multiplying literature relating to the duties and opportunities of the plain, everyday citizen. He can infuse into others a patriotism that is not exhausted when Fourth of July is over.

## Vermont's State Convention

The Granite City Entertains a Large Company. Strong Addresses Given. Important Business Transacted

Since the convention became a delegated body there has not been so wide a representation attending the State meeting as at Barre last week. The city and church greeted the gathering with open hospitality. The program was carried out as planned, with a single exception, and the addresses were of a high order. One hundred and eighty-four delegates were present, representing 112 churches. The convention opened Tuesday afternoon. Deacon C. F. Thompson, presiding, skillfully guided the deliberations. Rev. H. L. Bailey was made scribe. Mayor Gordon and Rev. S. N. Jackson, pastor of the entertaining church, extended hearty welcome. In the eleven years since the convention met in Barre the town has become a flourishing city, and the church has grown from the twentieth in the State for membership to the rank of third, while the Sunday school and Y. P. S. C. E. are the largest in the State. The convention sermon was preached by Rev. A. W. Dickens upon the theme, Moral Sensibility. He emphasized the thought that while this is in a considerable degree an inheritance it is subject to self-determination and can be turned to high uses. Dr. Jackson officiated at the sacrament, assisted by Rev. J. L. Merrill and Rev. Edward Hawes. One of the most interesting papers of the convention was the annual report of the secretary, Prin. J. M. Comstock. The State has 209 Congregational churches, with a nominal membership of 21,904. There have been 1,020 additions. The benevolences, \$47,244, show a decrease. For home church work \$194,016 were expended. The Sunday school enrollment is 20,000, less by 881 than last year. The Y. P. S. C. E. shows a gain in its membership of 8267. Besides the narrative of religious life the secretary made an important contribution to the subject of ministerial standing in Vermont. Out of 151 men in active service eighty-six have had full college and seminary courses. Ten had the college without the seminary, and thirty-five obtained their entire training in the divinity schools.

### THE WOMAN'S UNION

It was fitting that large place should be given the work of the Woman's Home Missionary Union, for Barre was its birthplace eleven years ago. The anniversary filled three sessions on Tuesday, one being held simultaneously with the opening hours of the convention. The enforced absence of the president, Mrs. W. J. Van Patten, occasioned the adoption of appropriate resolutions of sympathy regarding her illness and of deep regret at her resignation, and also of two long-time servants, Mrs. M. L. Paine, secretary, and Mrs. R. P. Fairbanks, treasurer. Reports showed 121 auxiliaries enrolled and \$10,295 received. One thousand dollars had been paid to the Domestic Missionary Society. The C. E. Societies and Sunday schools contributed \$490 through the young people's department. The "plan of work" for 1899-1900 provides for the disbursement of \$4,750.

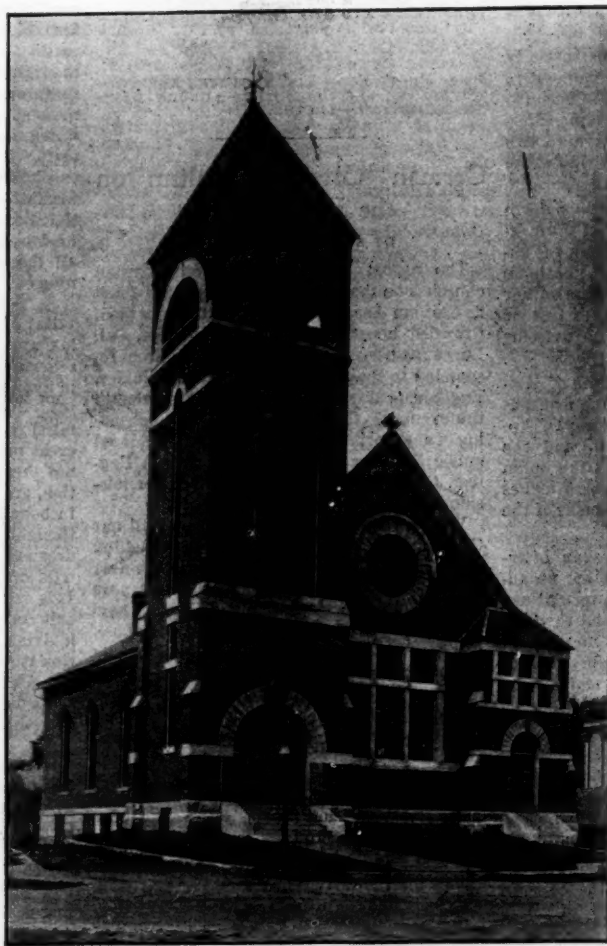
A fine selection of speakers made an attractive program. Miss Lydia Hartig spoke for the important work of the Domestic Soci-

ety, Miss M. L. Graham for the A. M. A., and Pres. G. M. Ward presented the emergency claims of Rollins College. The Education Society was represented by Sec. C. O. Day, who was warmly welcomed to his home State, and Mrs. H. S. Caswell indicated the full significance of the fact that only six out of every hundred women are vitally interested in missions. A union service with the convention was held in the evening, with addresses by Mrs. L. S. Childs of Oklahoma, Secretary Day and President Ward. Dr. Ryder of the A. M. A. exploited the heroic deeds of Christian women, to whom is due much of the successes in missionary annals. The new officials elected are: president, Mrs. R. P. Fairbanks, St. Johns-

The report of the directors was presented by the secretary, Rev. C. H. Merrill. More work has been accomplished, at less expense, than in former years. The society has filled fifty-four fields where the churches have reported 104 additions. One noticeable feature of the work is an awakened benevolence. The employment of women as missionaries is specially valuable. The service rendered is often superior to that of men, and fields are entered which are ordinarily passed over by ministers. The Congregationalists of the State must respond to the appeal for gifts or many rescued churches will suffer. Addresses were also made by Miss Hartig, Miss Nellie M. Jones and by Rev. Messrs. W. P. Jackson, C. O. Gill and E. G. French, successful pastors of home missionary churches.

### PERTINENT TOPICS CONSIDERED

After fraternal greetings had been received from corresponding bodies, the convention turned its attention on Wednesday afternoon to several important addresses. The first was by Rev. N. H. Whittlesey upon Practical Comradeship, dealing with Vermont's relation to the National Ministerial Relief Fund. Prof. S. F. Emerson presented a valuable paper upon The Relation of the Church to Children, noting the advantage afforded for training in prolonged adolescence. The church must undertake the religious instruction within its sphere. The critical age demands an equipment in youth which shall discipline intelligence. Rev. O. S. Davis dealt forcefully with the question of Catechetical Instruction. Questions asked candidates for admission to the churches have little to do with doctrine. There should be definite religious instruction in the Sunday school. In many schools radical reform must be instituted. Mr. Davis drew upon his own experience in the matter of training youth in the church and stated that he had in preparation a small manual covering questions of the catechism and practical religion. This is designed for young converts and general class use. In his paper upon The Decline of Religion in Rural Districts Secretary Merrill presented a just estimate of the



BARRE CHURCH

bury; secretary, Mrs. C. L. Smith, Burlington; treasurer, Mrs. Robert MacKinnon, St. Johnsbury; secretary of young people's work, Mrs. G. W. Patterson, E. St. Johnsbury.

### VERMONT HOME MISSIONS

At the annual meeting of the Domestic Missionary Society Rev. Henry Fairbanks presided. The report of the treasurer showed that \$5,835 had been paid to churches aided. The permanent fund is \$8,010, and the general fund \$4,288. By vote of the society the board of directors are to be hereafter elected in three groups of four each, thus securing desired rotation. The following were chosen: for three years, Hon. D. M. Camp, Rev. Messrs. Edward Hawes, E. W. Phillips, C. N. Thomas; for two years, Deacon C. F. Thompson, Rev. Messrs. W. S. Hazen, C. R. Seymour, A. A. Smith; for one year, C. N. Osgood, M. H. Stebbins, Hon. W. J. Van Patten and Rev. V. M. Hardy.

situation, which his position makes it possible to obtain. This important paper will be published in this journal in the next Vermont Broadside. His concluding statement is significant: "We stand better today than ten years since."

At a largely attended public meeting three national missionary societies were represented by their secretaries. Rev. J. L. Barton demonstrated the economy of the financial administration of the American Board, the magnitude of its mission plant and the influence of missionary life. Rev. G. A. Hood made clear the claims of the Church Building Society, and Rev. C. O. Day outlined the work of the present-time minister and the kind of man demanded.

At the last session on Thursday morning the general theme, The Development of the Young, was the subject of two addresses. Rev. G. T. Smart showed its need along lines



of Christian intelligence. Prof. G. H. Perkins discussed the theme as related to benevolence. The forward movements noted in every department of life should be seen here. Giving should be made a part of worship. True patriotism calls for benevolence.

#### BUSINESS MATTERS

Many important measures were presented in resolutions and committee reports. The Caledonia Conference offered a memorial covering the request of the committee of fifteen of the National Council for a co-operating committee in each State in the interest of systematic benevolence. It further presented the following resolutions, which were also adopted:

First, that it is desirable at once to arrange that the annual meetings of the five home societies be held in the same week at the same place, securing such unity of interest and of action as would come from having the same persons in attendance as members of each.

Second, that it is desirable in each of the home societies to make such changes in the constitution as shall result in due time in the substitution for the present impossible constituency of a corporate body of two or three hundred members, elected each for a term of years by the churches, and charged with responsibility for their work.

Third, that it may be further desirable that to a large extent the same men be elected as corporate members of all these home societies, so that while the separate societies continue to exist under their separate charters unity in their work shall be secured.

Fourth, that these resolutions be presented to corresponding Congregational bodies of other States and concurrent action requested.

The joint committee appointed last year upon the question of interdenominational comity reported a plan similar to that operative in Maine for several years. In accordance with its adoption the following were chosen upon the commission: for five years Rev. L. H. Elliott, for four years Deacon C. F. Thompson, for three years Rev. C. R. Seymour, for two years Hon. D. M. Camp, for one year Rev. C. N. Thomas. Elsewhere in this issue we chronicle the union of a Methodist and Congregational church in a Vermont town.

The convention showed its fine sense of the fitness of things and its adherence to the spirit of other days in voting thanks to Rev. A. W. Wilde, who for thirty years has labored upon The History of Congregationalism in Vermont. While the body did not see its way to assume the publication of the manuscript, it did manifest its appreciation by raising \$300 from the delegates present as part reimbursement to Mr. Wilde for expenses involved in his work. The committee upon the Vermont *Chronicle* was continued—Rev. Messrs. Henry Fairbanks, C. H. Merrill, O. S. Davis. To deal with the question of bringing together ministers and churches to their mutual advantage this committee was chosen: Rev. Messrs. C. H. Smith, V. M. Hardy, O. S. Davis. The officers of the convention for 1899-1900 are: president, Rev. C. R. Seymour; vice-president, L. S. Williams; secretary, Rev. S. L. Bates; corresponding secretary, Prin. J. M. Comstock; treasurer, Hon. D. M. Camp. Other important elections were: delegates to the International Council, Rev. Henry Fairbanks, Prof. J. M. Comstock, Pres. Ezra Brainerd, Rev. H. L.

Bailey; nominee to corporate membership to A. B. C. F. M., Rev. W. S. Hazen. Resolutions were adopted indorsing the Anti Saloon League and commending Pres. G. W. Morrow. The convention of 1900 will probably be held at Newport. Rev. E. E. Herriek was appointed preacher and Rev. Edward Hawes chairman of committee on arrangements. During an interim on Wednesday the Congregational Club of Central Vermont was organized, with Rev. S. N. Jackson, president, and Rev. G. E. Ladd, secretary.

W. P. L.

### Canadian Congregationalists

The delightful weather, the large attendance of ministers and delegates, the high order of speaking and the generally hopeful condition of the field all helped to make the annual meeting of the Congregational Union of Ontario and Québec in the beautiful city of Brantford, June 7-12, a memorable gathering. In all the echoes from churches and their



REV. SAMUEL N. JACKSON, BARRE, VT.

common interests scarcely a discouraging note was heard, and the feeling was dominant that more prosperous days have come for Congregationalism in the Dominion.

#### Liberalism Established

For several years the more liberal spirit has been making itself manifest in the annual gatherings, but never until the recent meeting did it secure a definite and acknowledged foothold in the union. The chairman, Rev. J. W. Pedley of London, in his annual address on *The Minister's Burden*, sounded the bugle note for the newer thinking, which was taken up by other speakers in addresses previously prepared without any knowledge of the character of the chairman's proposed deliverance. Rev. Messrs. J. K. Unsworth, on *The Young Man and the Church*, Prof. W. H. Warriner, on *The Attitude of Congregationalists to Higher Criticism*, F. J. Day, on *The Dawn of the Twentieth Century*, and Morgan Wood, in his educational address and annual sermon, all showed the need of an open mind to the great questions of the day.

#### Sociology Recognized

This subject has also for some years been seeking recognition among us. Speeches and

addresses have pressed its importance, but to the union of 1899 will be dated the special acknowledgment of its claims. As the chairman pointed out in his address, the minister has here a burden to carry. Rev. Robert Hopkin of Montreal presented an earnest and carefully considered paper on *The Ideal State and How to Reach It*. A general discussion followed, and the union at a later stage, without committing itself to any definite line of action, commended the consideration of sociological problems.

#### Missionary Activity

The advanced position on theological and social ground made the assembled brethren none the less interested in their missionary enterprises. Both the Home and Foreign Societies, through their officers, submitted unusually encouraging reports. The public meetings of these societies were largely attended. The speakers at the former were: Mr. Charles Cushing, chairman, and Rev. Messrs. A. W. Richardson, William McIntosh and G. A. Mackenzie. At the meeting of the Foreign Society the chairman, Rev. T. B. Hyde, after a short address introduced Mrs. Currie and Miss Melville, who are home on furlough from Chisamba, Africa, and Dr. A. Y. Massey and Mr. R. G. Moffat, who are under appointment as medical and mechanical missionaries to that station. Their earnest, practical words were listened to with close attention, as were those of Rev. John Morton, who spoke the farewell thoughts of the meeting to the outgoing missionaries.

#### Educational Outlook

Nowhere, perhaps, did brighter reports emanate than from the college in Montreal. Dr. Warriner told of the good work of the session and Mr. Moodie of a greatly improved treasury. Another professor added to the teaching staff and an endowed chair for yet another professor were two of the gratifying announcements of the year. The educational evening in the interests of the college called forth one of the largest gatherings of the union. Professor Warriner and Rev. Morgan Wood were introduced to the audience by Mr. J. C. Copp of Toronto. The addresses ably

outlined the privileges of Congregationalism in furthering the interests of the college for the benefit of the Dominion.

#### Gathered Up

Resolutions were passed favoring closer relationship with the churches of Great Britain and the United States, greater activity in Sunday observance, the home department of the Sunday school, and international peace as the outcome of The Hague Conference. Great expectation was shown in relation to the coming international council at Boston. The principle of amalgamating the different denominational organizations was indorsed, and a committee appointed to further consider the matter. Work for Young People was the topic of two interesting conferences, when Rev. Messrs. J. K. Unsworth, W. S. Pritchard, Mr. S. P. Leet and others delivered excellent addresses. Rev. H. S. Beavis, D.D., too, at the closing meeting gave an address in line with this topic. The next step in temperance reform was the thought of another conference introduced by Rev. E. D. Silcox of Paris, and The Cromwell Tercentenary formed the topic of an interesting address by Rev. J. Schofield. Next year it will be Montreal, with Mr. E. Yeigle of Toronto as chairman. J. P. G.

## A Chance Copy

### And Our View Point

We recently heard the following: "Forty years ago *The Congregationalist* came to me by a friend. It was a chance copy. . . . I have never ceased to take it." Within an hour this testimony was offered by another: "An acquaintance once sent me *The Congregationalist* for three months. Since then I have not failed in twenty years to read it regularly."

These instances can doubtless be duplicated by hundreds more. We can turn aside from any financial bearing of the View Point and regard the spiritual significance of such examples. It pays to circulate good literature. Many leaders in our churches owe a large share of their training to the messages of religious journals. Conversions have been traced to such. *A chance copy has done this.* So are the ways of the Spirit. The Christian press thus becomes an agent in quickening men for life and service.

This is our View Point. It should be yours. Send out more *chance copies*. Just now and until July 13 you can place this paper in a neighboring family or in the hands of a friend *twenty-five weeks for twenty-five cents*. The plan is worth trying from the highest Christian standpoint. Write us for some of our Half-Year-Coins which carry this special privilege.

Yours, *THE CONGREGATIONALIST*,  
Warren P. Landers, Supt. of Circulation.

## Benevolent Societies

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts (and in Massachusetts only) by the **MASSACHUSETTS HOME MISSIONARY SOCIETY**, No. 609 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION**, Room No. 807 Congregational House, Office hours 8 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS**, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-second St.; in Chicago, 153 La Salle St.

**WOMAN'S BOARD OF MISSIONS**, Room 704 Congregational House, Miss Sarah Louise Day, Treasurer, Miss Abbie B. Child, Home Secretary.

**THE AMERICAN MISSIONARY ASSOCIATION**, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indian and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-second St., New York City.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY**—Church and Parsonage Building. Rev. L. H. Cobb, D.D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

**CONGREGATIONAL EDUCATION SOCIETY** (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 153 Washington Street, Chicago, Ill.

**CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY**.—Contributions used only for missionary work. Rev. George M. Boynton, D.D., Secretary and Treasurer; W. A. Duncan, Ph.D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

**THE CONGREGATIONAL CHURCH UNION** of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

**MASSACHUSETTS BOARD OF MINISTERIAL AID**.—(Should be sent to Arthur G. Stanwood, Treasurer, Sears Building, Boston. Applications for aid to V. E. B. Palmer, Room 609 Congregational House.

**NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND**—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY**, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

**THE BOSTON SEAMAN'S FRIEND SOCIETY**, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Opening day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

### Meetings and Events to Come

**BOSTON MINISTERS' MEETING**, Pilgrim Hall, is suspended during the summer months.

**WOMAN'S BOARD PRAYER MEETING**. After Friday, June 9, the meeting will be suspended until September.

**LAKE GENEVA STUDENT CONFERENCE**, Lake Geneva, Wis., Tenth annual session, June 16-25.

**NORTHFIELD STUDENT CONFERENCE**, East Northfield, fourteenth annual session, June 30-July 9.

**NORTHFIELD Y. W. C. A. CONFERENCE**, East Northfield, July 14-24.

**NORTHFIELD CHRISTIAN WORKERS' CONFERENCE**, East Northfield, Aug. 1-20.

**CHAUTAUQUA ASSEMBLY**, Chautauqua, N. Y., July 4-Aug. 26.

**Y. P. S. C. E. International Convention**, Detroit, Mich., July 5-10.

**NATIONAL EDUCATIONAL ASSOCIATION**, Los Angeles, Cal., July 11-14.

**NEW ENGLAND CHAUTAUQUA SUNDAY SCHOOL ASSEMBLY**. Annual session, Montwait, South Framingham, Mass., July 17-29.

**MAINE CHAUTAUQUA UNION AND FRYEBURG SCHOOL OF METHODS**, Fryeburg, Me., July 27-Aug. 25.

**THE INTERNATIONAL COUNCIL OF CONGREGATIONAL CHURCHES**, Boston, Sept. 20-28.

### AN INTERDENOMINATIONAL UNION

In the town of Williston, Vt., are two churches, a Congregational and a Methodist, each so small in numbers as to make it difficult to sustain the church and give adequate support to the minister. Their union has recently been brought about. The Congregational church led the way. Their pastor, Rev. T. D. Bacon, now of Detroit, Mich., first broached the subject at the March meeting of the Winooski Association in Burlington, and was encouraged by the brethren to go forward. A little later he conferred with members of the Methodist Troy Conference in session at Burlington. The elder of this district approved. A committee of four leading members of each church was chosen to devise ways and means to bring about a union. This committee found no obstacles that were not easily overcome; also that agreement and plan were easier than was anticipated. A subcommittee of two, one from each church, was authorized to present to the elder more definitely the condition of the churches, their views and wishes in the matter of union. He gave the committee confidence that he would select a competent minister, who would wisely endeavor to cultivate this new field. About the first of May Rev. William W. Crawford, a minister in middle life and of experience, took up the work in this new double parish. The Sunday morning congregation, with Sunday school at its close, is in the Methodist house of worship, the evening service and mid-week prayer and conference meeting in the Congregational house. The minister knows no difference in his visits from house to house and is equally acceptable to all. This forward movement is, we believe, an advance upon anything hitherto known to us, and a better arrangement than that which has widely prevailed for years past, where two congregations of the same name, though in different towns five or ten miles apart, have been served by the same pastor. Our congregation has already considerably increased, some coming in who seldom attended at either house before. The Sunday school and prayer meeting have gained in interest and numbers.

A. D. B.

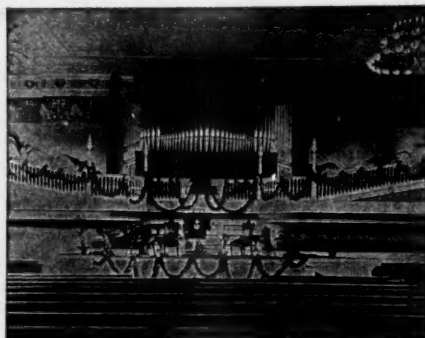
### THE LOWELL DEDICATION

The recent dedication, referred to last week, of the house of worship of the First Trinitarian Church of Lowell, Mass., adds to the religious equipment of the city a well-arranged plant for the accomplishment of a great variety of work. When the church became the owner of the building formerly occupied by the Mechanics Association of Lowell, which is now practically defunct, it secured an excellent site in the heart of the city, but little that would suggest a thought of worship. No change was made in the exterior form of the building, but the entire in-

terior was remodeled under a competent architect, himself an officer of the church, and the transformation effected was a surprise. The building gives the church at present three stories, and a basement can at slight expense be equipped for use as a gymnasium or a Boys' Brigade armory. On the ground floor are double vestries, classrooms for children's and kindergarten departments of the Sunday school and kitchen, all fully equipped for their purposes.

On the second floor is the auditorium, with a seating capacity of 1,000. In the rear of the pulpit platform is the choir loft, an unusual accompaniment of Protestant churches in the vicinity of Lowell, with the organ in the center. The instrument is specially adapted for congregational singing rather than for concert effects. The organ is flanked on either side by the gradually sloping choir loft with 100 chairs. The chorus, by the way, is under the competent leadership of Mrs. Kenn-gott, the pastor's wife, who has been most successful in developing the musical talent of the congregation. Two large classrooms in the rear of the auditorium can be opened for the regular services, and these and a gallery opposite the choir loft are fitted with opera chairs and have been regularly in use since the completion of the building in the winter.

On the third floor is an admirably fitted room for a pastor's study and a storeroom



LOWELL CHURCH INTERIOR

for a large collection of curiosities which came with the building from the old Mechanics Association. The sale of part of these has helped, to some extent, to meet the cost of remodeling the building, the expense of which with the new organ has been slightly in excess of \$10,000. This sum has been met by contributions, the church having raised during the past year \$15,285 for its expenses, an average of \$34.19 for each of the 447 resident members. As the membership of the church is drawn entirely from the ranks of the working population, this fact speaks emphatically of the zeal of the church and of the ability of the pastor, Rev. G. F. Kenngott.

J.

### A ROUND-UP OF THE NEW HAVEN CHURCHES

#### SUNDAY EVENING SUCCESS

The two historic churches on the Green seem to have solved the Sunday evening problem. The service under the auspices of the Men's Club at United Church, described at length in *The Congregationalist* some time ago, has had a successful winter. Ethical and social questions of a high order have been discussed by able specialists. At Center Church an hour vesper service begins at four o'clock, and consists usually of a call to worship, invocation, Scripture lessons and prayer—all interspersed with hymns and responses. Dr. Smyth gives a quarter-hour address on a subject of practical significance. It is not doctrinal, but relates to everyday Christian experience and duty. There is complete harmony in the entire service. The attendance is about equal to that of the morning service.



Other special features at Center Church are the business men's Bible class, taught by Professor Curtis of Yale, and a young men's class, mostly of Yale under-graduate students and taught the past year by Mr. H. A. Jump of the divinity school.

#### THE STATE OF THE CHURCHES

At Howard Avenue the Century Fund is within \$700 of completion, and this will doubtless be raised soon. At Dixwell Avenue (colored) two persons have been added by letter and twenty-eight on confession during the year. Rev. T. N. Baker, while pursuing graduate studies at the university, remains as acting pastor for a third year. Fair Haven, so long without a pastor, is meeting with remarkable prosperity under the lead of Rev. A. F. Irvine as acting pastor. At the next communion about fifty new members will be added on confession. The average congregation has been quadrupled in six months over the average for ten years. Special meetings for young people and for children are held, and a class of twenty-five business men studies church history. A floral service is held once a week during the summer and flowers are distributed among the poor. A boys' reading-room was carried on last winter. A course of lectures on The History of the English Bible has been given Sunday evenings by Professor Sanders of Yale. The church is taking a religious census of Fair Haven. During the summer Mr. Sheldon of the Divinity School will be associated with Mr. Irvine.

Plymouth's new edifice is well under way. Since its removal from College Street services have been held in its spacious new parish house. The new edifice is to be of the Romanesque style with brownstone trimmings. The audience-room, octagonal in shape, with a domed ceiling, is to seat 800 without galleries. The entire cost will be \$60,000. The whole property, including the parish house, will cost \$95,000. Dr. McLane is preaching Sunday evenings on the Christian Graces.

At Grand Avenue Dr. Mitchell received at the last communion five by letter and thirteen on confession. The Sunday school room has just been renovated and redecorated, and is now a model for its purpose. On the Saturday preceding Children's Day the children gathered on the church lawns for a romp and a feast. Swings, croquet, football and two ponies for the infant class were part of the program.

#### SUMMER PLANS

Dr. A. M. Hall has yielded to the renewed request of Taylor Church and will remain for the present as acting pastor. Having completed his studies at Yale, he at first declined a request to remain for a third year. He will spend the summer in the British Isles and the pulpit will be supplied by Rev. W. H. Short of Spring Valley, Wis.

At Westville the King's Daughters will conduct a sewing school this summer. The church will be closed for renovation in August and Mr. Kerr will be at the shore near the city. During July the C. E. Society will conduct a Pleasant Sunday Afternoon service in place of the evening meeting. Most of the churches remain open in summer. Probably Center and United will follow their past custom of uniting, each church being open one month.

#### AN INTERESTING ORDINATION

June 6 a council met at Center Church chapel and ordained Mr. W. J. Moulton of Yale. The candidate presented a clear statement, and after a number of questions the council voted unanimously in favor of ordination. Rev. A. P. Davis of Wakefield, Mass., preached the sermon and Prof. Samuel Harris offered the prayer. Mr. Moulton is a graduate of Amherst College and Yale Divinity School. He has spent three years at Göttingen, where he received the degree of Ph. D. He is instructor in Biblical literature in the university and in the divinity school. C. S. M.

#### ANOTHER BEGINNING AT ROCKFORD, ILL.

Out of the East came the man chosen by the Second Church, Rockford, Ill., to occupy the pulpit so long and ably filled by Rev. W. M. Barrows, D. D. Rev. Wesley Haskell, his successor, was born in Maine, the son of a Methodist minister. Circumstances shaped themselves in such a way that he was compelled early to rely upon his own resources for a livelihood and an education. Conse-



REV. WESLEY C. HASKELL

quently a varied experience as farmer, factory hand and store keeper, lecturer and preacher gave him a good knowledge of men, and his persistent efforts gave him a schooling at Kent's Hill and Bucksport College, Maine, and at Boston University.

He engaged actively in mission work while in college, preaching in country schoolhouses or from the decks of sailing vessels in the Maine harbors. At Southwest Harbor he led in the organization and housing of a Methodist church, and at Plainville, Mass., he assisted in dedicating a meeting house. At the close of his university course he was called to People's Church, Providence, R. I. He accepted and spent four years there with happy results. His next work was at Peoria, Ill., where he served as acting pastor of First Church. He was called to Rockford in 1899 and at once entered upon his work. He has



SECOND CHURCH, ROCKFORD

already produced a marked effect on the church and community.

Mr. Haskell refuses to be called either conservative or liberal. While sturdily grounded in the fundamentals which have made the Congregational church great, he has kept pace with the advance in religious thought. His personality renders his pastoral service effective, and in the pulpit he is earnest and sincere.

Plans are now in preparation for the celebration of the fiftieth anniversary of the founding of the church, which occurs Nov. 7. The record of the half-century is an enviable one. The last few years have seen two magnificent

edifices reared. The flames which destroyed the church home newly built in 1894 were still burning when the trustees met and voted to consider plans for rebuilding on the same spot. The present membership is over 700, and the church, despite its fifty years of age, is strong, aggressive and young.

#### A WESTERN NEW YORK CENTENNIAL

The church in Canandaigua, N. Y., Rev. C. H. Dickinson, pastor, celebrated its centennial Sunday, Monday and Tuesday of last week. The church is almost coeval with the beautiful old town, where settlers entered the Gorham Purchase soon after the Revolution. This was almost the first town to be settled in the State west of Albany. The original material was of the best sort, sturdy, religious, intelligent families from Connecticut and Massachusetts, and the town still has the aspect of a New England community. Probably no church in the State and few in the nation can show such a list of distinguished men and women in every walk of life. A governor, a postmaster general, several members of Congress and the legislature, judges, eminent lawyers, distinguished educators, military heroes of three wars and thirteen ministers sent out, balancing its list of thirteen pastors—these create annals of uncommon interest. In the first report of the national H. M. S. a contribution from this church is found, and the interest in foreign missions has been constant also. The Sunday school was established in 1818, when the institution was a novelty. A weekly teachers' meeting has been sustained forty-five years. Outside the metropolis there is no such record for missionary contributions as here. The better known pastorates are those of Henry Channing, a brother of William Ellery, and Dr. O. E. Daggett, who, after twenty-three years of service, accepted a chair in Yale Seminary.

Four recent pastors took part in the interesting exercises—Rev. Messrs. F. B. Allen of Boston, F. T. Bayley of Denver, S. E. Eastman of Elmira and N. M. Calhoun of West Winsted. Sunday morning Mr. Dickinson preached a felicitous sermon from the words, "They beheld Jesus drawing nigh," the theme being the growth of the Christ Spirit in the century. Children's Day exercises came in the afternoon, and in the evening Mr. Bayley gave an address upon The Church of the Pilgrims, followed by Mr. Calhoun on The Church in Its Relation to the Thought and Life of Our Times. All the town churches grew out of the one mother church, and their pastors took part in the devotional services. Monday morning Mr. C. F. Milliken read a careful and thorough paper on One Hundred Years of Congregationalism in Canandaigua. Hon. W. H. Smith's paper showed The Contribution of the Church to the World, by its soldiers, lawyers, ministers, teachers, etc. The story of the Sunday school, the young people, the diaconate and the music were delightfully told at the afternoon session. In its first days the church met in a hall, from the ceiling of which, through a large hole, the choir in the garret sang down upon the congregation!

Tuesday morning was given to the work of the women of the church in the home and foreign activities—At Home by Mrs. Henry M. Field, The Outlook and Gathering Up the Fragments followed, the last being a collection of the amusing things of 100 years. The well-known Appeal for Power Are, written by Mrs. Wilson, was read. The exercises ended with two addresses on The Church of the Future, by Rev. S. E. Eastman, and The Conditions of the Church's Spiritual Power, by Rev. F. B. Allen. The communion followed. A flag a century old, with thirteen stars, hung behind the pulpit. Interesting relics of old times were exhibited in the parlors. The hospitality of the people was delightfully extended to neighboring pastors and former residents. E. N. P.

## OF SPECIAL NOTE THIS WEEK

Three important city pulpits vacated in Nebraska.

Detroit enthuses over missions and Children's Day.

A unique day in a Rhode Island church.

Interdenominationalism rampant in the Green Mountain State.

A Kansas pastor carries a panoramic gospel into the streets.

## CONFERENCES AND ASSOCIATIONS

**ME.**—Franklin Conference was held at Farmington, with large attendance and much interest. Topics: The Enrichment of Public Worship, Paganism in the Home, and Church Discipline. Reports from the churches were generally encouraging. The sermon was preached by Rev. G. A. Merrill and the Lord's Supper was observed. A fine missionary stereopticon lecture was given by Rev. E. G. Tewksbury of North China Mission. An excellent woman's meeting was conducted. A dinner was served.

York Conference met with Second Church, Wells, June 13, 14. The topics were: The Decline of Religious Life in Our Country Communities, The Relation of Public Sentiment to Law, The Adjustments Needed Between Past and Present Religious Life, The Spirit's Operation. Sermons were preached by Rev. Messrs. C. L. Woodworth and J. E. Newton. Addresses were also given by Secretaries Daniels and Marsh and Mrs. Woodbury, representing the benevolent societies.

**N. H.**—The annual session of Cheshire County Conference was held in Hinsdale, Rev. C. M. Roper, pastor, June 7, 8. The meetings were exceptionally profitable throughout. The attendance was excellent. Favorable reports were received from the churches, and Rev. W. G. Poor, recently pastor of First Church, Keene, reviewed the general situation in the churches. The annual sermon was preached by Rev. A. C. Fay, following an interesting meeting of the Cheshire County Auxiliary, New Hampshire Branch, Woman's Board. An evening session was devoted to the Sunday schools. An interesting closing feature was a discussion of the question, Are the Christian Endeavor Societies meeting the ends for which they were instituted? opened by Rev. Archibald McCord and Dr. Leach. Several of the benevolent societies were well represented.

The Rockingham County Conference held its annual meeting at Hampton, June 6, 7. Besides the usual reports from the churches, addresses were given on: The Social Problem, The Ideal Church, The Church and Young People, Worship in the Service of the Sanctuary. Rev. Messrs. R. P. Gardner and A. H. Thompson presented Nuggets from the National Council at Portland, Ore. The conference comprises a large number of excellent churches, most of which are supplied with pastors.

**VT.**—Franklin and Grand Isle Conference met with the church in St. Albans, June 7, 8. The churches of the conference were well represented and enjoyed the hospitality of the homes of St. Albans. The general trend of subjects was along the line of The Practical Development of the Young for Service both in Church and State. The sub-topics were: Christian Citizenship, How to Develop and Bring into Active Christian Work the Young Men of Our Churches, Our Christian Lives—How to Make Them Useful, What Is the Duty of the Church in Sunday School Work? Papers were read by ministers and laymen. Sermons were preached by Rev. E. J. Ranslow and Rev. J. R. Danforth.

**CT.**—Southwest Conference of Fairfield County met at North Stamford. Among the topics were: Why so Few Additions to Our Churches on Confession? The Present Condition and Future Needs of the Churches of Our State, and The Law of Service.

**N. D.**—Wahpeton Conference, at Lidgerwood, June 6, 7, passed a resolution approving the Capen plan of systematic benevolence recommended by the National Council.

## CLUBS

**MASS.**—The June gathering of the Worcester Club in Mechanics Hall was the banner meeting of the year. Representatives of the other denominations were the guests. Mayor Dodge gave a short address and Mrs. Coleman of New York sang. The speaker was Dr. N. D. Hills on the theme, John Ruskin's Message to the Nineteenth Century.

Through untiring efforts the Berkshire Club has steadily gained in popularity, and at its summer meeting, with First Church, Pittsfield, a vote was

passed raising the limit of membership from 125 to 150. The meeting was exceptionally interesting. The subject, The Growth of the Humane Spirit, was discussed in four phases—in the church, in medicine, in law and in industry.

**N. H.**—The annual June picnic and field day of the Ashuelot Club at Wheelock Park, Keene, June 16, was an especially noteworthy event. The attendance was quite large and the weather as near perfect as possible. The members and guests regaled themselves from private baskets, and the hot coffee was served by the club. Rev. W. G. Poor, the president, presided. The address was a delightfully clear presentation of the theme, Present Day Patriotism and Its New Obligations, by Rev. O. S. Davis of Springfield, Vt.

**CT.**—The New Haven Club held its annual meeting last week. The address, on What Is the Matter with the Church? was by Rev. Dr. C. E. Jefferson of New York. The club issues a neat handbook with review of the year, reports, lists of members, etc.

## NEW ENGLAND

## Massachusetts

(For Boston and other Massachusetts news see pages 910, 916.)

**CHELSEA.**—The churches did ample justice to Children's Day, the whole Sunday being devoted to the little folks in at least one church. **First** has recently had two profitable and especially attractive entertainments, the first being A Living Magazine, conducted by the Young Ladies' Foreign Missionary Society in the interests of the work abroad, and the other being a patriotic festival, which on a hot night filled the vestry and netted a good sum for the new city Y. M. C. A. building. **Central** had a remarkably successful union meeting with the Methodists last Sunday night to celebrate the Battle of Bunker Hill. A crowded house, stirring music and a ringing address by the Methodist pastor attested the value of such an effort. **Chester Avenue**, the chapel of First Church, celebrated its Children's Day last Sunday evening with a well-attended concert. The pastor, Rev. DeMont Goodyear, gave an address.

**WINCHESTER.**—**First.** Rev. D. A. Newton, pastor, gives annually a Bible to each child in the congregation who during the year has reached the age of seven. Special inscriptions are prepared for the baptized and unbaptized, but no distinction appears in the presentation exercises. Twenty-six volumes were thus put into eager child hands on Children's Day and five little ones received baptism. One of the most interesting exercises of the day was the "Bible catechism," a series of questions answered by the class passing from the intermediate to the senior grade, and adapted to show the measure and quality of the intermediate work just completed.

**ANDOVER.**—**West**, in a farming community, has been a church of special intelligence, energy and benevolence. Its new pastor, Mr. G. A. Andrews of the Andover class graduating two weeks ago, was ordained and installed June 14. Professors Smyth and Churchill represented the seminary and Rev. F. A. Wilson the other churches of the town. Chaplain Batt of the Massachusetts Reformatory brought a testimonial from the men of the C. E. Society of the reformatory, where Mr. Andrews had spent the Sundays of two seminary years. Rev. D. A. Newton of Winchester preached the sermon, on The Unchangeable Christ, and the father of the candidate, a minister of the Methodist Church in Maine, offered a touching prayer at the close.

**LEXINGTON.**—**Hancock.** The members of the church were greatly rejoiced on a recent Sunday by the announcement that the debt of \$8,000, which has rested on the building since its completion in 1893, has been pledged and that the church may be dedicated in the fall. This amount has been raised by the generous response of the people to the personal solicitation of the pastor, Rev. C. F. Carter, without any public appeal. The situation has been somewhat peculiar, so that this outcome is especially wholesome.

**FALMOUTH.**—**First.** Children's Sunday was a "red letter day" in the history of the church. Nine children were presented by their parents for baptism by the pastor, Rev. E. T. Pitts, and an equal number of young persons from the Sunday school, between the ages of 11 and 21, presented themselves for baptism and membership on confession. An additional interest was given to the occasion by the fact that one of the young men uniting with the church was a sailor boy from Admiral Dewey's flagship, and was present at the battle of Manila. He expects to enter Mt. Hermon school in September, and will later devote his life to Christian work among seamen.

**SPENCER.**—The new organ which has been purchased by a few individuals of the parish was formally dedicated June 7, with impressive services. Dr. Eldridge Mix of Worcester gave the dedicatory address, and the prayer of dedication was offered by Rev. C. E. Sumner of Spencer. W. C. Hammond of Holyoke, the well-known organist, gave a recital, with an exceedingly fine program, assisted by a soprano soloist and the organist of the church, Mr. Coy. The organ is one of the finest in this vicinity. It has over 2,000 pipes, three manuals, with tubular pneumatic action throughout. It has tremendous power and is grand in every way. The console is placed about 15 feet in front of the pipes, with the choir between them and the organist, who is directly back of the minister. About 700 people attended the dedication. But one thing marred the pleasure of the exercises. It was the absence of the pastor, Rev. S. W. Brown, who is ill in a New York hospital. Encouraging reports have lately been received from him, and he hopes to be able to resume his pastoral duties in the fall.

**NORTH BROOKFIELD.**—**First.** A member of this church, having been arrested for crime, recently wrote letters to the church acknowledging his guilt and asking forgiveness. The church by unanimous vote adopted a reply expressing satisfaction that his crime had been discovered, its conviction that he ought to be punished, and its assurance of forgiveness if he should demonstrate the genuineness of his penitence by accepting his punishment in a Christian spirit. The church has thus set forth effectively the principles of righteousness and the spirit of Christ.

**WEST BROOKFIELD.**—Rev. C. W. Loomis was given two receptions last week on the eve of his departure from this church. Monday evening at the church a general gathering was held, at which a purse of \$100 was presented, ex-Governor Chamberlain making the presentation speech. Wednesday evening the young people of the community held a social and presented \$25 more. The pastor goes to Winsted, Ct.

**ENFIELD.**—On Children's Sunday, after the baptisms at the morning service, the pastor preached to children on Character Lessons from Colins. Numerous coins were used as object lessons. The church gave a reception June 13 to Rev. Mr. and Mrs. Hubbard, the occasion being the 10th anniversary of their marriage. About 300 persons were present, and the parsonage stock of tinware was well replenished.

**INDIAN ORCHARD.**—A petition has been signed by nearly all the members of the church urging the pastor, Rev. W. T. Hutchins, to withdraw his resignation, at least until the end of the fiscal year next May.

## Maine

**KENNEBUNK.**—**Union.** At a meeting of the church, June 10, to act upon the resignation of Rev. G. A. Lockwood it was voted by a large majority not to accept the resignation, and the pastor was requested to withdraw it. He made answer last Sunday morning, thanking the church for the expression of their confidence, but insisting that the resignation shall take place, as before announced, Oct. 1. The report that the pulpit would be supplied this summer by another than the pastor is incorrect.

**LIMINGTON.**—Rev. C. S. Wilder has recently resigned, to take effect on or before Sept. 1. He has been here five years and the relations between pastor and people have been most pleasant. While he has been here the church and parsonage have undergone thorough repairs, much to their improvement. He has been active in the interests of the academy also.

**EASTPORT.**—On Children's Day the pastor gave an address on Child Training. The church grounds have been neatly fenced and graded. One hundred new singing books have been purchased. The temperance movement is taking form and gathering force because liquor is sold openly. It is estimated that 40 places are violating the statute law.

**NORTH ANSON.**—Rev. C. L. Parker, the western missionary of the State, has been holding meetings for two weeks. The interest is good; seven or eight will soon unite with the church, and the people hope now to obtain a settled pastor, as it has never had one.

The annual report of the Bible Society of Maine has just been published. It is suggestive as showing how largely Congregationalists contribute to other than distinctively denominational interests. The society is undenominational, including among its contributors and trustees representatives of seven denominations. Last year of \$2,649 contributed by the churches the sum of \$1,504 was given by Congregational churches. Of contribu-



tions by eight different denominations the Congregationalists gave three-fifths.

#### New Hampshire

**JAFFREY.**—*First.* The 21st anniversary of the pastorate of Rev. W. W. Livingston was observed June 9. In the evening the people assembled in large numbers at the parsonage, which had been profusely decorated with flags and flowers. After the exercises one of the officers of the church presented the pastor with a fine gold watch and chain and a sum of money. Refreshments were served. Mr. Livingston has twice represented the town in the State legislature and has shown in other ways also the influence that may go out from a small church.

**LEBANON.**—Children's Day was observed by devoting both services to the young. The morning program included baptisms, a recognition of the children, the opening of missionary banks and a brief, pointed talk by the pastor, Rev. E. T. Farrill, illustrated with a clock. Music was furnished by a children's chorus of 50 voices. The evening service was chiefly occupied by an exercise entitled *The Story of a Day*, which was written by the pastor.

**EXETER.**—*Phillips.* The new house of worship is fast approaching completion. Of the 80 pews it will contain about 60 have already been taken at \$35 each as memorials, though involving no special ownership and being practically free. The house will probably be ready for occupancy in August, but will not be dedicated till September.

Hampton has received a gift of \$500 from Mrs. Ambrose Swasey of Cleveland, O., which is to be used in the purchase of new pews.

#### Vermont

[For other news see pages 914, 916.]

**WATERVILLE.**—The Congregational and Methodist churches hold services in a union house of worship, having separate organizations, but a single congregation and union Sunday school and prayer meeting. The preaching is by ministers of the two denominations alternately, Rev. H. C. Howard of Jeffersonville being the Congregational pastor.

**BRANDON.**—A building committee has in charge the erection of a chapel 69 x 23 feet in size, with an L 14 x 20 feet, which will contain a lecture-room, parlor and kitchen. The accommodations will be ample and are much needed.

**WEST MILTON.** with only 13 members, maintains an excellent Sunday school, and is supplied half the time with Methodist preaching.

**JERICHO.**—*First* is laying out \$250 on carpets and the painting of the inside of the edifice. This church is the life of the village.

In Hyde Park the corner stone of a new church edifice has been laid, but without formal ceremonies.—Rev. H. J. Kilbourn closed work at Alburling June 1, after three years of earnest and successful effort.—Benson has come into possession of a legacy of \$1,000 from Mrs. Jane Root. Another of \$250, due some time ago, soon becomes available.—College Street Church, Burlington, has received a legacy of \$50 a year for 10 years for the poor of the church.—East Dorset joins with the Methodists in supporting a pastor of that denomination.—South Hero and Grand Isle churches are for the present worshipping with the Methodists.—There are no student supplies in the State this year.

#### Rhode Island

**PROVIDENCE.**—*Central.* A business men's Sunday class to study topics of everyday interest, meeting in one of the transepts of the church, is in progress. The Portuguese Mission has improved its rooms, and is a growing work with promising results.—*Elmwood Temple.* About \$3,500 in improvements outside and in, including decorations, orchestra chairs, steam heat and new carpet, have really remodeled the sanctuary. Voluntary contributions support the church, and the weekly pledges, with a recent special Sunday offering, have covered the year's necessities. Revision of the roll has been a wholesome work.—*North.* The pastorate of Rev. H. A. Stevens began in February. All floating debts have been paid, money is held by the Ladies' Aid Society for a new carpet and a fund for renovating the building and putting in an organ has been started.

**BRISTOL.**—June 11 was observed as "sailors' day." The crews of the yachts *Columbia* and *Defender* and the Naval Reserve Torpedo Company were invited to attend in the morning. Rev. C. P. Osborne, pastor here from 1865-70, now secretary of the Seaman's Friend Society, spoke in behalf of the New England coast sailors. The debt of \$500 has been paid by the plan of devoting the offerings

of the third Sunday of each month. The expense of a new furnace and repairs of the organ has been met, and the gifts for benevolence have exceeded last year's by \$100. The Ladies' Home Missionary Society has celebrated its 75th anniversary.

**NEWPORT.**—*United.* A chapter of the Brotherhood of Andrew and Philip is working effectively among the young men of the congregation.

At United Church, East Providence, the young men act as janitors in the care of the meeting house.

#### Connecticut

[For New Haven news see page 916.]

**STONINGTON.**—*First* has just celebrated its 225th anniversary. Judge Wheeler, now in his 83d year, read a comprehensive historical paper, which practically covered the history of the town also in the first century and a half of its existence. Other addresses were given by neighboring pastors on *The Church in Relation to the Children*, *The Young Men*, *The Young Women*, *The Elderly Men* and *The Elderly Women*. A basket collation was served.

**REDDING.**—The recent service at the ordination of Mr. E. R. Evans was of especial interest, it being the second appearance of the candidate before the council. Morning and afternoon, with an interval for lunch, were devoted to the exercises. After the fine paper of Mr. Evans on his experience and belief, the council voted unanimously in favor of ordination. Dr. Baldwin, a former pastor of Mr. Evans in Chelsea, Mass., preached the sermon.

**WATERBURY.**—*Second* reduced its debt last year about \$10,000, and Dr. Davenport has recently announced that an offer of \$1,000 had been received provided \$9,000 more were raised for this purpose during the present year. The Sunday school has an orchestra that is doing good work.

**NORFOLK** sustains a loss in the death of F. E. Porter at the age of 79. He was an earnest worker, having been a member 56 years, for 40 years a member of the choir, and has also served as a deacon and superintendent of the Sunday school.

**SOUTHINGTON** loses its oldest member in the death of Mrs. N. R. Potter at the age of 98. She retained intact practically all her faculties until the last. She had been a member 77 years.

The directors of the Connecticut Missionary Society elected Rev. J. S. Ives missionary secretary last week to succeed Rev. W. H. Moore, whose resignation was reluctantly accepted on account of his ill-health. Mr. Ives is pastor at Stratford, but will have to give up his pastoral work to carry on the new duties, which will begin Oct. 1. D. N. Camp of New Britain continuing in the meantime as temporary secretary. Mr. Ives is a graduate of Amherst and Yale Divinity School, and was elected statistical secretary of the General Conference last fall, succeeding Mr. Moore there, also. The directors voted to engage in the Italian work in this city and continue the Danish work in New Haven.

#### MIDDLE STATES

##### New York

[For New York city and other news see pages 903, 917.]

#### THE INTERIOR

##### Ohio

**SPRINGFIELD.**—*First.* At the recent communion the new pastor, Rev. C. H. Small, and his wife were given the right hand of fellowship by a representative of the church committee.—*Lagonda Avenue* is in a better condition than it has ever known. The pastor, Rev. W. H. Baker, is enterprising and aggressive and the people united and greatly encouraged.

**BRECKSVILLE** heartily and happily welcomed its pastor, Rev. C. T. Baylis, June 5, as he brought with him a charming wife from Lowell, Mass., formerly Miss Elizabeth D. Hovey. During the pastor's absence the people had freshened and refurnished the auditorium, lecture-room and dining-room, and they came out in full numbers to greet the bride and groom with refreshments, hearty greetings and pleasant words of welcome.

#### Illinois

[For Chicago and other Illinois news see pages 903, 917.]

Rev. James Hayes, the "coal mine missionary," has been visiting a few churches in and about Chicago, in the interests of home missions. He has given missionary addresses at the Ravenswood Church, and First, Second and Third Churches, Oak Park.

#### Indiana

**INDIANAPOLIS.**—*Mayflower.* Rev. N. A. Hyde and family have gone to Ludlow, Vt., for the summer. Evening services have been discontinued during hot weather. Rev. H. N. Kinney, the former pastor, is acting college pastor of Pomona College, Claremont, Cal. His strength is equal to the labors there and he finds congenial fellowship with former college and seminary friends. Mrs. Kinney and daughters are with him.—*Plymouth.* After June 11 the church closes evening. The site of the church edifice has been offered to the United States Government for \$45,000 in connection with the contiguous property. It is the favored location for the new United States court and post office building, to be erected at a cost of \$2,000,000. The problem of relocating the church will be perplexing. It is desired to remain down town and perpetuate the institutional features established by Oscar C. McCulloch.

**MICHIGAN CITY.**—*First.* Announcement is made of a gift by Mrs. Haskell of this church of \$40,000 to Morgan Park Academy, affiliated with Chicago University, to be used to erect a dormitory. Mrs. Haskell founded the Calcutta lectureship, erected the Haskell Museum and otherwise has made large additional gifts. The work is prospering under Rev. F. E. Knopf.

**FORT RECOVERY,** for six months without a pastor, is happy in the coming of Rev. J. D. Howell. Organized 45 years ago, the church has had but two pastors—Rev. M. W. Diggo, the founder, served 38 years and Rev. E. L. Brooks, his successor, seven.

**ANGOLA's** new church is a certainty. Contracts are let for an edifice which, when completed, will cost \$6,000. Rev. E. B. Smith has labored hard to bring about a change of location, which seemed necessary for the usefulness and growth of Congregationalism.

**ALEXANDRIA** has plans for a new edifice. Rev. J. C. Smith, the pastor, and his people are successfully appealing to the general public to supplement the gifts of the members for the new house.

#### Michigan

**DETROIT.**—The Congregational Union at a recent special meeting carefully considered the financial relation of the city churches to the home missionary work of the State and decided to raise \$2,225, to be apportioned as follows: First, \$1,400; Woodward Avenue, \$600; Fort Street, \$60; Brewster, \$60; Plymouth, \$25; Mt. Hope, \$25; Canfield Avenue, \$20; Boulevard, \$10; Polish, \$10. This is in addition to what will be spent on city missions, which will amount to as much more.—*First* had a splendid Children's Day and the house was crowded. Eleven children were baptized and a number of older ones received Bibles. The church has joined the forward movement in foreign missions and will raise an additional \$1,000 for the support of a missionary and his wife.—*Fort Street* celebrated the best Children's Day in its history. The King's Daughters furnished the evening program.—*Mt. Hope* also observed the day under happy circumstances.

**GRAND RAPIDS.**—*Park.* Children's Day was observed with much enthusiasm. Ten children were baptized and 10 presented with Bibles.—*South* is growing and prosperous. A new parsonage is planned for.—*Smith Memorial* is undergoing extensive repairs.—*Plymouth* celebrated Children's Day.

Hudsonville has begun work on a parsonage.

#### Wisconsin

**NEW RICHMOND** suffered an appalling disaster in the destruction of the entire business portion of

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Makes the food more delicious and wholesome

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the village and a large share of the residences by the cyclone of June 12. Rev. A. D. Adams and family were unharmed. Three church buildings were destroyed, the Congregational and Catholic being the only ones left. These were used for morgues for a time. The Congregational tower was demolished, a part of the roof destroyed and the building otherwise injured, so that probably \$2,000 will be required for repairs. Special gifts to aid the stricken church may be sent to the pastor.

**BELOIT.**—First. A missionary rally for the district, under the auspices of the Woman's Missionary Society of this church, was lately held. An interesting program was filled full morning and afternoon, with a lunch and social at noon in the church parlors.

**CLINTONVILLE.**—After five years of service, Rev. W. A. Gerrie closes his work July 1. Since his coming a new house of worship has been built and the Sunday school and congregations have been more than doubled, as also the regular benevolences.

**OSHKOSH.**—First. Rev. E. H. Smith has recently celebrated the 14th anniversary of his pastorate in this important field.

#### THE WEST Kansas

**KANSAS CITY.**—Pilgrim has been spiritually strengthened by a series of special services in May, conducted by Evangelist R. L. Layfield. The pastor, Rev. D. Baines-Griffiths, will spend some of the summer months in England. —Bethel is largely increasing its usefulness under its new pastor, holding services nearly every day. Mr. Cushman makes splendid use of the large lithographic pictures which illustrate the S. S. lessons by pasting together those for a quarter in a long roll, which he exhibits by the panoramic method to hundreds in the streets, preaching a short sermon on each.

**ALMA.**—The church has voted to conduct the Sunday evening services during three summer months in order to allow the pastor to preach in country districts. Religious work is being maintained at five outside points.

**DRY CREEK.**—This useful Welsh church is showing new vigor, with an increase in audiences and membership. Half the Sunday services are conducted in the English language. Rev. W. R. Griffith is pastor.

**OCHEL TREE.**—Experienced laymen, members of the neighboring Olathe church, have done good service lately by conducting interesting Sunday services.

The churches in Parsons, Neosho Falls, Douglass, Westmoreland and North Lawrence are being served by seminary students during the summer.

#### Nebraska

**OMAHA.**—St. Mary's Avenue. The resignation of Dr. S. Wright Butler leaves vacant the most important pulpit in the State. In his seven years' pastorate he has made his influence widely felt. A versatile and attractive preacher and a man of rare social qualities, he has been associated in many ways with local business interests. He has not only been a favorite preacher at educational anniversaries and a lecturer in various courses of the State, but he has been greatly in demand for social and business gatherings. The church has received a large number of members during his ministry and now numbers 475. It is located in the best residence part of the city and Dr. Butler leaves it harmonious and strong. He will close his work July 2 and return East. —Plymouth. On the same day that Dr. Butler resigned, Rev. H. S. MacAyeal announced his acceptance of the call of Central Church, St. Louis. In the nearly four years of his service here he has done a notable work. When he came the church was burdened with a large and apparently hopeless debt. After a little it rallied; the Building Society came to the rescue and the whole debt has been paid except the loan of the C. C. B. S. The church now has an excellent property in a good residence part of the city. Through his successful pastorate at Cambridge and as chaplain for one term in the State Senate, Mr. MacAyeal has made wide acquaintance in the State and his departure will be much regretted. —Cherry Hill. The Sunday school has an especially earnest evangelistic spirit and through its usual service and its home department is reaching a large number of people in that part of the city. Cottage prayer meetings have also helped to enlarge the influence of the church.

**LINCOLN.**—Vine Street and Butler Avenue. Rev. A. F. Newell tendered his resignation to these churches June 4. He came here immediately after graduating from Chicago Seminary and has just completed six years of labor with the Vine Street

Church and four years with Butler Avenue. Both fields have shown decided progress. Of the 149 who have united with Vine Street, 56 came on confession. The small chapel which he found has been so enlarged as to make practically a new building, with good audience-room, S. S. and social rooms and electric lighting throughout. The church gives generously to denominational benevolences. Butler Avenue's house of worship, which cost \$3,000, is paid for except a small balance due the C. C. B. S. The work on this dual field has involved three preaching services every Sunday, and Mr. Newell's feeling that the time had come for the separation of the fields so that each might have its own pastor led to his resignation.

#### Montana

**RED LODGE.**—The town is growing rapidly and the Congregational church, which has always taken the lead, is exercising a great influence for good under Rev. W. H. Watson's wise leadership. Benevolences occupy a prominent place in the church work.

**GREAT FALLS.**—The seating capacity of the building has been doubled by a recent addition and Rev. W. N. Moore by his earnest efforts and pulpit ability is able to fill it to its utmost capacity.

The lack of H. M. funds is crippling the work in the State more this year than ever before. —At Absarokee an organization is about to be formed and a church building erected. At Columbus steps are also being taken to secure a house of worship.

#### PACIFIC COAST

[For other news see page 913.]

#### California

**OAKLAND.**—Plymouth Avenue, Market Street and Fourth, whose fields more than overlap, are earnestly and unitedly considering the question of consolidation. On general principles, one strong organization centrally located is worth far more to the kingdom than several feeble ones whose entire resources are required merely to exist. —Second lately received 18 persons to membership, after a series of meetings led by the evangelists, Rev. and Mrs. Hampson Hemus. —First has good reason to congratulate itself on retaining its pastor, Dr. C. R. Brown, who has declined his very attractive call to a professorship in Stanford University. We shall refer to this matter more at length next week.

**NORTH PASADENA** recently celebrated its 10th anniversary. Its 17 original members have increased to 120. It has an attractive and well furnished edifice, a pipe organ and piano and closes its first decade free of debt. Among experiences recalled was the complete destruction of the former house of worship by the great wind which visited that section in December, 1891. The pastor, Rev. H. T. Staats, who has labored here since a year previous to organization, leaves for a half year in Europe.

Fresno laid the corner stone, May 31, of a new house for its Chinese mission, to cost \$3,000. It will contain chapel, schoolrooms and living-rooms. The A. M. A. renders generous help.

#### Washington

**TACOMA.**—First Church suitably celebrated its 25th anniversary June 18, 19. It was the first to be organized in the city and greatly needs a new building. Tacoma Association held its annual meeting here June 16, 17, in conjunction with the quarter-centennial, that the pastor and delegates might participate in the joyful occasion.

**ABERDEEN.**—Swedish dedicated, June 11, a house of worship, which cost, with site, over \$1,600. Nearly \$200 were raised by pledges and offerings to secure the \$500 pledged by the C. C. B. S. Swedish ministers from Seattle, Tacoma, Spokane and Portland took part in the services, as did also local pastors.

Rev. Loyal L. Wirt, missionary for Alaska, whose description on another page of a Christian club-room for miners will interest many, is now in Seattle, Wn., with a view to securing men to develop the enterprises already started, leaving him free for more general foundation work. Four thousand dollars have already been raised on the ground, and the people show a disposition to co-operate heartily in plans projected by the S. S. and H. M. Societies.

Continued on page 922.

### "Great Haste is Not Always Good Speed."

Many people trust to luck to pull them through, and are often disappointed. Do not dilly-dally in matters of health. With it you can accomplish miracles. Without it you are "no good." Keep the liver, kidneys, bowels and blood healthy by the use of Hood's Sarsaparilla, the great blood purifier.

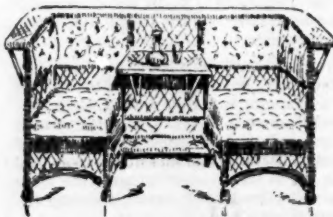
Impure Blood—"My complexion was bad. Hood's Sarsaparilla has done me much good by purifying my blood. My skin is now clear." Annie D. McCoy, Walsontown, Pa.

**Hood's Sarsaparilla**  
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

New England Baptist Hospital, Parker Hill, Boston  
There is an opportunity for three or four young women to take the training in a small hospital. They must be refined and well educated. Desirable ages 22 to 30. Address Miss E. A. ANDERSON, Supt.

## TEMPTED.



This is one of our new willow temptations. It is a Compartment Corner with Serving Table, and we sell it complete for only \$32.

It is practically a small room. The picture gives no idea of its ample width. Two persons may sit on opposite sides and there is no interference with each other and no crowding. There is generous space.

The table is large enough for a lunch à deux. It is hinged at the top, and the wide flap when raised is supported by two swinging arms fastened to the frame at the back. The table has a slightly raised edge. Beneath the table is a broad shelf for books, cigars, etc.

There is a broad top along the back where the arms may rest in comfortable reclining. The piece is strongly built and stands on eight stout legs. We have it in Old English red or foliage green, handsomely enameled.

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## The Business Outlook

Industrial centers all report unusual activity and continued strength in prices. Although production is on an enormous scale, there are as yet no indications that goods are accumulating in first hands. In nearly all lines manufacturers have made contracts for delivery so far ahead that a good business is assured for a long time to come. Money is easy and collections are the best for years; failures are also very small in number and importance. The outlook in the cotton and woolen goods market is better than for many years past. In iron and steel the great strength and activity previously noted continues, with prices tending

upwards. Finished material has advanced, and Bessemer pig iron is pretty well sold up for the balance of the year.

Manufacturers continue free buyers of wool, and the situation carries a very strong undertone. Leather and hides continue in a very strong position, and shoe manufacturers are busy. As noted above, the cotton goods market is in good shape. Mills are working full or over time, and a great fall trade is expected. Lumber continues strong and in good demand. Wheat has advanced on the Government crop report, showing an unfavorable situation, and several of the Chicago wheat pit experts are believers in much higher prices for wheat.

The speculative market in Wall Street is

intensely dull, as it is in Boston also. There is a very strong undertone to prices, to be sure, but there seems to be no aggressive buying, and until there is the public will not come in and buy stocks, for the public always follows and never leads. "Coppers" in Boston look a trifle better, and it looks as though we should have more activity in this group before long.

THE stomachs of dyspeptics, aged people, invalids and convalescents are, in their way, as delicate as those of infants and require food that is at once easily digested and nutritious. Mellin's Food contains the appropriate elements to repair waste in an easily digestible and nourishing form and actually assists the digestion of other food.

## John J. Ingalls

Contributes the first of his papers on

### "FAMOUS FEUDS"

Telling of the Blaine-Conkling and the Conkling-Lamar battles of invective.



### "A Soldier's View of a Warless World"

By MAJOR-GENERAL NELSON A. MILES



## Newell Dwight Hillis

Has written for the Post

### "The Tragedy of the Ten-Talent Men"

Showing the life-lessons to be drawn from the lives of great geniuses in the world's history.

### "Early Failures of Successful Men"

By CHARLES F. WINGATE

Furnishes practical proofs from real life of the value of perseverance.

These, and much else of timely interest, in this week's issue of

## THE SATURDAY EVENING POST

Founded A.D. 1728 by Benj. Franklin

To be had of All Newsmen at 5 Cents the Copy

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

Continued from page 920.

Long Beach has received a beautiful communion service from Mrs. Bross of Portland, Ore.

## ALASKA

DOUGLAS.—Rev. H. H. Cole, late of Weaver, Cal., goes this week to take charge of this new church, thus relieving our missionary, Supt. L. L. Wirt, that he may go to regions beyond. Mr. Cole will be accompanied by his wife and remain for six months, and perhaps a year.

## Further Greetings From Our Long-Time Readers

## OUR FIFTY YEARS' ROLL OF HONOR

I think that *The Congregationalist* has come to me during its entire existence. I used to take the *Recorder* before its junction with the former, and I remember its coming to my father when I was a boy. I think quite a number of subscribers have been added to your list by my efforts in its behalf. No other paper can fill its place. It is indispensable in its field.

Andover, Mass.

W. F. DRAPER.

I am glad to send greetings with the rest of the aged ones. I am past ninety-seven years of age, yet remember the first days of the *Boston Recorder*, which my father took from its first appearance. It has always been in my family and seems like an old friend. Would not know how to get along without its weekly coming to us. As it grows older it grows better, as we hope to who are nearing the golden gate. I have left my native State of good old Massachusetts, where I lived for more than sixty years, but the dear old paper keeps us in touch with so much of interest, and we feel that whatever we read in that is reliable, and can say from my heart, God bless all who contribute to *The Congregationalist*.

CLARISSA EMERSON JEWETT.  
Oswego, N. Y.

I am one year older than the paper, and it has been in the family from the first number to the present time. I have a copy of the first *Recorder*, with its prospectus. In the early days, before the time of Sunday school libraries, the volumes of the *Recorder* constituted the Sabbath reading of the young people. I used to say of my mother that she would read the *Recorder* and Scott's Family Bible with notes and know more of what was doing in the world than readers of half a dozen newspapers. These things were brought to memory by the notices in your paper of the early days of this long loved religious paper. May it never swerve from the love of truth and duty, but increase in power and usefulness. If so we hope for the better.

Harvard, Mass.

ALMA E. EATON.

In 1836 my father began to take the *Recorder* and continued to take it until he died, in 1898, at eighty-six years of age. He looked forward to its coming and its reading with pleasure.

MISS LIZZIE C. SPRAGUE.

South Hingham, Mass.

## Christian Work and Workers

A school of non-sectarian Bible study was organized at Leominster, Mass., several months ago by George K. Buck, secretary of the local Y. M. C. A. Instruction in secular and scientific problems is given by Mr. Buck, and in Biblical matters and character studies by Rev. Lawrence Phelps. The closing exercises of the spring semester were held recently, the address being delivered by Rev. P. S. Moxom, D. D., of Springfield. The fall term of the school opens Friday evening, Sept. 22.

Boston is to have the State Sunday school convention for this year. This was made certain at a recent meeting of the pastors and superintendents of the city. The dates are Nov. 14-16 and the place Tremont Temple. Several prominent names have already been secured for the program.

## Commencement Dates

The following list includes the Commencement and Anniversary days of the leading educational institutions:

UNIVERSITIES AND COLLEGES	
Amherst, Amherst, Mass.,	June 28
Bates, Lewiston, Me.,	June 29
Beloit, Beloit, Wis.,	June 22
Bowdoin, Brunswick, Me.,	June 22
Colby, Waterville, Me.,	June 26
Colgate, Hamilton, N. Y.,	June 22
Dartmouth, Hanover, N. H.,	June 28
Doane, Crete, Neb.,	June 24
Hamilton, Clinton, N. Y.,	June 29
Harvard, Cambridge, Mass.,	June 28
Hiram, Hiram, O.,	June 22
Michigan, Ann Arbor, Mich.,	June 22
Middlebury, Middlebury, Vt.,	June 28
New York (Coll.), New York, N. Y.,	June 22
Ohio, Athens, O.,	June 22
Olivet, Olivet, Mich.,	June 27
Radcliffe, Cambridge, Mass.,	June 27
Ridgeville, Ridgeville, Ind.,	June 27
Salt Lake, Salt Lake City, Utah,	June 28
Trinity, Hartford, Ct.,	June 28
Union, Schenectady, N. Y.,	June 28
Vermont, Burlington, Vt.,	June 28
Wellesley, Wellesley, Mass.,	June 27
Wesleyan, Middletown, Ct.,	June 28
Wheaton, Wheaton, Ill.,	June 29
Wisconsin, Madison, Wis.,	June 22
Worcester Polytechnic Institute, Worcester, Mass.,	June 22
Yale, New Haven, Ct.,	June 28
SEMINARIES AND ACADEMIES	
Kimball Union, Meriden, N. H.,	June 22
Phillips, Andover, Mass.,	June 22
St. Johnsbury, St. Johnsbury, Vt.,	June 23
Thayer, Braintree, Mass.,	June 24

## Marriages

The charge for marriage notices is twenty-five cents.

THOMAS-JONES-In Brooklyn, N. Y., June 14, by Dr. A. H. Bradford, assisted by Dr. J. B. Clark, John Morgan Thomas of Duluth, Minn., and Gladys M. Jones of Portland, Ore.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

CLARK-In Stillwater, Minn., at the home of her son, Dr. T. C. Clark, June 16, Elizabeth Storey Gilman, widow of Rev. Nelson Clark, aged 79 yrs.

MRS. ABBIE C. DUSTAN, MARION, MASS.

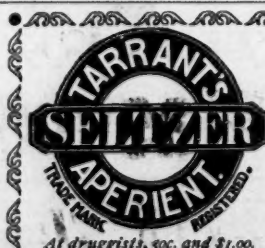
On Sunday morning, June 11, very early, was called from her labors the beloved wife of Deacon D. M. Dustan of Marion, in the 67th year of her age. Her death resulted from blood poisoning, occasioned by an accidental collision with a team while bicycle riding. She was a woman of rare mental gifts, winning ways and spiritual power. In all church and educational work she was active and efficient. She was president of the Christian Endeavor Society, secretary of the Foreign Missionary Society and treasurer of the Home Missionary Society connected with the First Congregational church of Marion at the time of her death. As wife of the principal of Tabor Academy she was in close touch with the students, and her influence and work among them was the means of great spiritual blessing. She leaves a husband and a daughter, Helen, to mourn her loss. At the last Christian Endeavor meeting that she attended, speaking on *How Shall We Divide Our Time*, she closed by saying: "If we are earnest in our work, and do the best that we can each day for Jesus, we shall hear from him the welcome well done." We feel sure that in the pure and happy company of the redeemed our sister's words have been realized, "well done."

H. L. N.

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## Weekly Register

## Calls

ALDEN, David A., formerly of Prophetstown, Ill., to Rollo. Accepts.

ALLEN, Herbert O., Garretttsville, O., to Hudson. Accepts.

BORTEL, Harvey B., Aitken, Minn., to People's Ch., Brainerd. Accepts.

BROWN, Chas. R., First Ch., Oakland, Cal., to professorship of ethics in Stanford University. Declines.

BURROUGHS, Geo. S., Pres. Wabash College, Ind., to chair of Old Testament literature, Oberlin College. Accepts.

COLE, H. Hammond, late of Weaverville, Cal., to Douglas, Alaska. Accepts for six months or longer.

DEAN, Frank W., to remain another year at Red Cloud and Indian Creek, Neb. Accepts.

FISK, Dan'l M., Compton Hill Ch., St. Louis, Mo., to First Ch., Topeka, Kan.

FLINT, Geo. H., Hope Chapel of Old South Ch., Boston, Mass., to Central Ch., Dorchester.

FOSTER, John, late of Cambridge, Neb., to Syracuse. Accepts.

GAY, Wm. M., withdraws declination of call to remain at Pomona, Fla.

GILMORE, Geo. W., professor in Bangor Sem., to chair of Hebrew and O. T. criticism at Unit. Theol. Sem., Meadville, Pa.

GRIFFITH, W. Robinson, to Dry Creek, Emporia, Kan., where he has been supplying. Accepts.

HALBERT, Chas. T., to remain another year at Ellis, Kan. Accepts.

HARTWELL, Harry L., Cabot, Vt., to Dunstable, Mass. Accepts.

HARWOOD, Thos. W., Garland, Me., to London, N. H. Accepts, to begin in September.

HOOVER, Frank W., West Rockford, Ill., to Denver. Accepts.

HUELSTER, Wm., Frank, Ill., to Malta. Accepts.

MCALLISTER, Payson B., Yale Sem., to Worthington, Mass.

MACAYEAL, Howard S., Plymouth Ch., Omaha, Neb., accepts call of Central Ch., St. Louis, Mo.

MCNAIR, David C., Grace Ch., Cleveland, O., to Kelley's Island and Ale St. George. Accepts, and began work June 1.

MANN, Wilford E., Vineland, N. J., to So. Royalton, Vt., for a year. Accepts.

NEWLANDS, Rob't W., Mattoon, Ill., accepts call to Stillman Valley.

NORRIS, John S., for another year at Peterson, Io. PERRY, Frank S., formerly of Ogallala, Neb., to Earlville, Ill. Accepts.

ROTHROCK, Edgar S., Park Ch., Cleveland, O., to be associate pastor of Pilgrim Ch., same city. Accepts.

SARGENT, Benj. F., Petaluma, Cal., to North Berkeley. Accepts.

SEIBERT, J. Addison, Oberlin Sem., to First Ch., Zanesville, O.

SPRAGUE, Fred. P., White Cloud, Mich., to Central Lake and Ellsworth.

WEBBER, Edwin E., of Moorland and Mizpah, Io., to Kingsley.

## Ordinations and Installations

ANDREWS, Geo. A., v. and i., West Ch., Andover, Mass., June 14. Sermon, Rev. D. A. Newton; other parts, Profs. J. W. Churchill and E. C. Smyth. Dr. F. E. Emrich, Rev. Messrs. W. J. Batt, F. A. Wilson and G. C. Andrews, father of the candidate.

LAWRENCE, Harry A., v. p. Copenhagen, N. Y., June 8. Sermon, Rev. J. W. Fennell; other parts, Rev. Messrs. Duncan McGregor, W. H. Rowe, Fred'k Hassold, John Kincaid, S. J. Heckman.

MOULTON, Warren J., v. New Haven, Ct., June 8. Sermon, Rev. J. W. Fennell; other parts, Prof. Sam'l Harris, Drs. T. T. Munger and Newman Smyth.

WATT, Richard, pastor at Graceville, Minn., o. at Ortonville, June 8. Sermon, Rev. C. B. Fellows; other parts, Rev. Messrs. J. B. Morley, Jas. Earl, T. E. Archer.

## Resignations

BRONSON, Oliver H., associate pastorate Pilgrim Ch., Cleveland, O.

BROWN, John L., Ocheyedan, Io.

BUTLER, S. Wright, St. Mary's Ave. Ch., Omaha, Neb.

COLLIER, Thos. D., Newark, O.

DAVIS, Perley H., Central Ch., Dorchester, Mass., to take effect on or before Nov. 1.

FISK, Franklin L., Elkader, Io., to take effect in Sept., after a five years' pastorate.

GEORGE, Wallace, Malta, Ill.

HEALEY, Franklin D., Bertrand, Neb.

HOLMES, John A., Farnhamville, Io., to take effect in September. He will enter Senior Class, Andover Sem.

MATLOCK, Fletcher E., Dinsdale, Io.

NEWELL, Arthur F., Vine St. and Butler Ave. Chs., Lincoln, Neb., to take effect Aug. 1.

OGILVIE, David M., Oakland, Io., to take effect Aug. 31.

POOLE, Francis A., Topsfield, Mass.

RICHARDS, Thos. C., Higganum, Ct., declines to withdraw resignation. It will take effect Aug. 31.

SEVERANCE, Claude M., Denison Ave. Ch., Cleveland, O.

SLATER, Chas., Ontario, Ill.

## Dismissals

ROTHROCK, Edgar S., Park Ch., Cleveland, O., June 13.

## Churches Organized

COLUMBIA HEIGHTS, Ill., — May. Rev. Thos. V. Davies of Crête, pastor.

## Summer Supplies

JONES, Geo. M., Bangor Sem., at Ea. Orrington, Me.

JONES, H. E., Iowa Coll., at Van Cleve, Io.

LAYFIELD, Robt. L., at Pilgrim Ch., Kansas City, Kan.

LOCKWOOD, Geo. R., Iowa Coll., at Union, Io.

MURPHY, Anna, teacher of English classics in High School, Topeka, Kan., at Goshen. For some years she has spent her summer vacations in doing special missionary work.

## Miscellaneous

FISHER, Herman F., First Ch., Crookston, Minn., has been engaged to lecture on English and American literature at the Crookston College and Normal School during its summer semester.

HUBBARD, Geo. H., and his wife were pleasantly surprised with a largely attended reception at Enfield, Mass., on the occasion of the 10th anniversary of their marriage. There were many gifts and a wedding cake contained a large number of pieces of money.

HUNTINGTON, Chas. W., the pastor of High St. Ch., Lowell, Mass., for several years tennis champion of the city, has recently won the medal of the golf club in a tournament in which his handicap was 15. Mr. Hunt-

ington's ability in all athletic contests wins the cordial interest of young men.

LEWIS, Thos. J., and his wife were recently given a well-attended reception for mutual congratulations on their resuming parochial duties in their old church at Ea. Andover, Me.

PAINTER, Harry M., pastor at Pataha City, Wn., preaches regularly also at Belle Plain and Cox school-houses.

ROBERTSON, Angus A., formerly a Congregational pastor in Brooklyn and New York, was confirmed by Bishop Potter April 9, and ordained to the ministry of the Episcopal Ch. in Duluth, Minn., June 11.

TWICHELL, Joseph H., and his wife, Hartford, Ct., sail June 28 for a three months' European trip.

## Accessions to the Churches

	Conf.	Total.		Conf.	Total.
CALIFORNIA			MINNESOTA		
Claremont,	3	3	Minneapolis, Lowry	3	3
Los Angeles, First,	7	12	Hill,	—	5
Oakland, First,	9	16	St. Paul, Atlantic,	—	19
Second,	10	15	Plymouth,	—	16
San Francisco, Beth-	—	—	Wapeton,	—	20
any,	2	4			
CONNECTICUT			NEBRASKA		
Bridgeport, Park St.,	4	8	Beemer,	—	5
Wilton,	8	10	Fairfield,	4	12
			Grand Island,	8	13
ILLINOIS			NEW HAMPSHIRE		
Aurora, First,	5	5	Concord, First,	—	5
Chicago, Blue Is-	31	31	South,	3	9
land,	4	5			
Lincoln Park,	—	10	NEW YORK		
Oakwoods,	—	27	Deansboro,	10	14
Pilgrim,	—	27	New York, Bethany,	—	11
Union Park,	3	7	Broadway Taber-	—	—
Washington Ave.,	4	13	nacle,	9	13
Galesburg, Central,	9	16			
Oak Park, First,	15	21	OHIO		
Third,	13	16	Berea,	—	9
INDIANA			Dover,	—	5
Anderson,	—	11	Marietta,	17	20
Indianapolis, Bright-	2	3	Springfield, First,	—	4
wood,	2	3	Strongsville,	—	13
Union,	—	9			
Macksville,	14	14	OKLAHOMA		
So. Vigo,	25	25	Guthrie, Warren	14	19
IOWA			Ave.,	—	6
Charles City,	3	4	Tecumseh,	—	3
Cromwell,	2	3	Weatherford,	3	3
Dubuque, Summit,	63	69			
Eldon,	3	4	VERMONT		
Lyons,	—	4	Burlington, College	4	9
KANSAS			St. Paul,	3	7
Fowler,	—	5	First,	3	7
McDonald,	—	5	Pownall,	3	3
MASSACHUSETTS			WASHINGTON		
Cambridge, Wood	—	—	Dry Creek, Bethel,	—	20
Memorial,	—	7	Port Angeles,	9	11
Holland,	1	3			
Ludlow,	11	14	WISCONSIN		
Marion,	1	3	Eau Claire,	11	12
Needham,	1	4	Friendship,	11	16
MICHIGAN			Janesville,	3	3
Ada, Second,	23	23	Kewauqua,	9	9
Algonsee,	13	13	Two Rivers,	10	11
Athens,	6	6			
Clarksville,	45	54	OTHER CHURCHES		
Grand Rapids, First,	—	5	Amos, Ala.,	—	11
Manistee,	12	12	Eugene, Ora., Alpha-	—	—
Muskegon, First,	15	19	Central Branch,	5	10
MINNESOTA			Red Lodge, Mont.,	2	5
Big Lake,	7	10	Willard, Me.,	1	3
Crookston,	—	8	Churches with less	—	—
			than three,	18	20
Conf., 527; Tot., 922.					
Total since Jan. 1: Conf., 5,265; Tot., 10,309.					

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